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SPECIAL
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CONVENTION II



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JOURNAL
OF THE
SPECIAL
GENERAL CONVENTION
OF THE
Protestant Episcopal Church

IN THE UNITED STATES OF AMERICA

OTHERWISE KNOWN AS

The Episcopal Church

Held in South Bend, Indiana

From August Thirty-first to September Fifth,
inclusive, in the Year of Our Lord

1969

WITH APPENDICES

PRINTED FOR THE CONVENTION

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POSITION PAPER

Adopted by the House of Bishops

1969

Drugs: Dependency, Addiction, and Abuse

Drug dependency, addiction, and abuse have now become a problem of urgent, explosive, importance in our society. It is dramatically visible among young people, where, as one perceptive advocate of youth has put it, a "drug sub-culture" has become as characteristic as the alcoholic equivalent is of their parents' generation.

But the problem cannot be measured or understood merely in terms of youth delinquency and it cannot be solved merely by more rigorous enforcement of present laws. It invades our whole society; it plays a central part in organized crime and in the increase of personal violence in the streets; it increasingly infects our whole fabric of inter-personal relationships; it erodes the self-understanding and self-discipline on which a civilized society depends.

Our concern—the concern of Christians—must, of course, include the social, legal, and medical aspects of the problem, but also go beyond them to the basic perspective of Christian faith. We must acknowledge at the outset that the growth of knowledge through research has made, and will continue to make, the discovery of new drugs inevitable, both blessing and cursing mankind. Drugs in fact, reveal man's glory and his tragedy—his ability to intrude his will into nature for good or evil, in obedience or disobedience.

1. Man's basic necessity, as he makes new discoveries, is reverence—a profound respect for the laws of nature, which he did not make and from which he cannot escape. Thomas Huxley put it well:

The chess-board is the world, the pieces are the phenomena of the universe, the rules of the game are what we call the laws of Nature. The player on the other side is hidden from us. We know that his play is always fair, just and patient. But also we know, to our cost, that he never overlooks a mistake, or makes the smallest allowance for ignorance.

In other words, reverence for the given structure of things means awe, wonder, respect, and fear. When we inject a drug, however innocent-seeming, into the body, effect will follow cause, and no good intentions, or ignorance, or tears, will change that result. And our caution and care should be the more increased when we remember that some effects may not be seen for years.

2. The second principle which applies to drugs is responsibility, the teaching that the world, and our bodies and minds, are

given to us for a short time in trust, and that we are responsible to our Maker for the use of them. To corrupt the body and mind is, therefore, not simply an offense against ourselves and those who love us and depend upon us; it is an offense against the God who gave us life. Our growing knowledge leads us to conclude that the dependence upon tobacco and alcohol must, in this regard be taken most seriously.

3. Since the work with those misusing some drug is a specialized field with its own knowledge and skills, we must exercise not only pastoral concern ourselves, but learn to support those rehabilitative agencies and groups dealing with the problem, working through others and growing in intelligence ourselves. Those who abuse drugs have often rejected the society in which we live; and since they will not come to us, specially trained people must go to them.
4. If we understand, at the deepest level, the growth of the dependence upon drugs, we can appreciate the hunger of the soul and the meaning of serious and profound religious disciplines. The abuse of drugs reveals, on the one hand, a positive desire for a new quality of life—for contentment, happiness, a greater awareness, ecstasy, a sense of well-being and self-confidence. On the other hand, viewed negatively, the turning to drugs reveals a rebellion against a quality of life in our society which many find to be barren and oppressive.

At the deepest level, we must understand the misuse of drugs as a rebellion against emptiness, futility, pessimism, anxiety, disappointment, insecurity, and a poor opinion of the self, whether in the ghetto or the affluent suburb. It is not easy to be a man; and, in contrast to the animal world, men fight unseen battles in their own souls and have spiritual needs. Denied the peace, power, joy, and even ecstasy, that are given to the soul by communion with God and man, they will attempt to fill the void.

It is interesting that in this, the first period in which people have cut themselves off from religion and socially acceptable mystical experiences, drug-taking has become a major problem . . . It seems likely that many young people use LSD, marijuana, amphetamines—to fill the void 20th century living leaves inside the mind. (From *Drugs*, by Peter Laurie, a Penquin Special) We commend to you, for your study, the handbook, "On Pills and Needles, a Christian Look at Drug Dependence", by Kenneth W. Mann.¹

¹ This may be obtained at 50¢ per copy (\$40.00 per 100) from the Seabury Bookstore, 815 Second Avenue, New York, N.Y. 10017.

**SPECIAL
GENERAL CONVENTION II
1969**

**JOURNAL OF PROCEEDINGS
OF THE
HOUSE OF BISHOPS**

**OFFICERS
OF THE
HOUSE OF BISHOPS**

CHAIRMAN

The Right Reverend John Elbridge Hines, D.D., D.C.L., L.H.D.
Presiding Bishop

VICE-CHAIRMAN

The Right Reverend Frederick John Warnecke, D.D., LL.D.
Bishop of Bethlehem

SECRETARY

The Right Reverend Scott Field Bailey, D.D.
Suffragan Bishop of Texas

ASSISTANT SECRETARY

The Reverend Charles J. Dobbins
Corpus Christi, Texas

HOUSE OF BISHOPS

MEETING OF 1969

AUGUST 31, 1969

* Not present at the Meeting

THE RIGHT REVERENDS

- *Bennett, Granville Gaylord, Bishop
- *Sterrett, Frank William, Bishop
- *Campbell, Robert E., O.H.C., Bishop
- *Mitchell, Walter, Bishop
- *Sturtevant, Harwood, Bishop
- *Hobson, Henry Wise, Bishop
- *Scarlett, William, Bishop
- *Gooden, Robert Burton, Bishop
- *Sherrill, Henry Knox, Bishop
- *Bentley, John Boyd, Bishop
- *Gribbin, Robert Emmett, Bishop
- *Clingman, Charles, Bishop
- *Ziegler, Winfred Hamlin, Bishop
- *Roberts, William Payne, Bishop
- *Peabody, Malcolm Endicott, Bishop
- *Kirchhoffer, Richard Ainslie, Bishop
- *McKinstry, Arthur Raymond, Bishop
- *Blankingship, Alexander Hugo, Bishop
- *Gray, Walter Henry, Bishop
- *Craighill, Lloyd Rutherford, Bishop
- *Conkling, Wallace Edmonds, Bishop
- Loring, Oliver Leland, Bishop
- *Hart, Oliver James, Bishop
- *Page, Herman Riddle, Bishop
- *Heistand, J. Thomas, Bishop
- *Jones, Everett Holland, Bishop
- Voegeli, C. Alfred, Bishop of Haiti
- *Boynton, Charles Francis, Bishop
- *Walters, Sumner F. D., Bishop
- *Kennedy, Harry Sherbourne, Bishop
- *Pardue, Austin, Bishop
- *Dun, Angus, Bishop
- Horstick, William Wallace, Bishop of Eau Claire
- Gesner, Conrad Herbert, Bishop of South Dakota
- Gooden, R. Heber, Bishop of Panama and the Canal Zone

- Louttit, Henry Irving, Bishop of South Florida
 Mason, C. Avery, Bishop of Dallas
 *Banyard, Alfred Lothian, Bishop of New Jersey
 Wright, Thomas Henry, Bishop of East Carolina
 Hines, John Elbridge, Presiding Bishop
 Moody, William Robert, Bishop of Lexington
 Emrich, Richard S. M., Bishop of Michigan
 *Barton, Lane Wickham, Bishop
 Quarterman, George Henry, Bishop of Northwest Texas
 Bayne, Stephen Fielding, Vice-President of the Executive Council
 Donegan, Horace W. B., Bishop of New York
 Gunn, George Purnell, Bishop of Southern Virginia
 Hall, Charles Francis, Bishop of New Hampshire
 *Hunter, J. Wilson, Bishop
 Bloy, F. Eric I., Bishop of Los Angeles
 *Scaife, Lauriston Livingston, Bishop of Western New York
 Gordon, William Jones, Bishop of Alaska
 *Hubbard, Russell Sturgis, Bishop
 Henry, M. George, Bishop of Western North Carolina
 West, E. Hamilton, Bishop of Florida
 Sherman, Jonathan Goodhue, Bishop of Long Island
 *Jones, Girault McArthur, Bishop
 Claibourne, Randolph Royall, Jr., Bishop of Atlanta
 *Gibson, Robert Fisher, Jr., Bishop of Virginia
 *Miller, Allen Jerome, Bishop
 *Burroughs, Nelson Marigold, Bishop
 *Stark, Dudley Scott, Bishop
 Welles, Edward Randolph, Bishop of West Missouri
 Smith, Gordon V., Bishop of Iowa
 Campbell, Wilburn Camrock, Bishop of West Virginia
 Burrill, G. Francis, Bishop of Chicago
 *Baker, Richard Henry, Bishop
 Hatch, Robert McConnell, Bishop of Western Massachusetts
 Watson, Richard Simpson, Bishop of Utah
 Richards, David Emrys, National Co-ordinator, Committee on
 Counsel to the Clergy
 Powell, Chilton, Bishop of Oklahoma
 Hallock, Donald H. V., Bishop of Milwaukee
 Kellogg, Hamilton Hyde, Bishop of Minnesota
 Crittenden, William, Bishop of Erie
 Noland, Iveson Batchelor, Bishop of Louisiana
 Ogilby, Lyman Cunningham, Bishop Coadjutor of South Dakota
 Higgins, John Seville, Bishop of Rhode Island
 Warnecke, Frederick John, Bishop of Bethlehem

- Brady, William Hampton, Bishop of Fond du Lac
 *Stark, Leland, Bishop of Newark
 Murray, George Mosley, Bishop of Alabama
 *McNeil, Dudley Barr, Bishop
 Thomas, William S., Suffragan Bishop of Pittsburgh
 Kinsolving, Charles James III, Bishop of New Mexico and
 Southwest Texas
 Mosley, J. Brooke, Deputy for Overseas Relations, Executive
 Council
 Marmion, C. Gresham, Bishop of Kentucky
 Marmion, William Henry, Bishop of Southwestern Virginia
 Harte, Joseph Meakin, Bishop of Arizona
 *Minnis, Joseph S., Bishop
 Crowley, Archie Henry, Suffragan Bishop of Michigan
 Stuart, Albert Rhett, Bishop of Georgia
 Stokes, Anson Phelps, Jr., Bishop of Massachusetts
 Vander Horst, John, Bishop of Tennessee
 Doll, Harry Lee, Bishop of Maryland
 Dicus, R. Earl, Suffragan Bishop of West Texas
 Goddard, F. Percy, Suffragan Bishop of Texas
 Brown, Robert Raymond, Bishop of Arkansas
 Lewis, Arnold Meredith, Suffragan Bishop for the Armed Forces
 Carman, James W. F., Bishop of Oregon
 *Honaman, Earl M., Suffragan Bishop of Harrisburg
 Turner, Edward Clark, Bishop of Kansas
 *Lawrence, Frederic Cunningham, Bishop
 Foote, Norman Landon, Bishop of Idaho
 Craine, John Pares, Bishop of Indianapolis
 Haden, Clarence Rupert, Bishop of Northern California
 Saucedo, José Guadalupe, Bishop of Mexico
 McNairy, Philip Frederick, Bishop Coadjutor of Minnesota
 Esquirol, John Henry, Bishop of Connecticut
 Corrigan, Daniel, Bishop
 Rose, David Shepherd, Bishop Coadjutor of Southern Virginia
 Lickfield, F. William, Bishop of Quincy
 Blanchard, Roger Wilson, Bishop of Southern Ohio
 Brown, Allen Webster, Bishop of Albany
 Cabanban, Benito Cabanban, Bishop of the Philippines
 Cadigan, George Leslie, Bishop of Missouri
 Creighton, William Forman, Bishop of Washington
 Millard, G. Richard, Suffragan Bishop of California
 Wright, William Godsell, Bishop of Nevada
 Bennison, Charles Ellsworth, Bishop of Western Michigan
 Kellogg, Paul Axtell, Bishop of the Dominican Republic

Wetmore, J. Stuart, Suffragan Bishop of New York
 Curtis, Ivor Ira, Bishop of Olympia
 Chilton, Samuel Blackwell, Suffragan Bishop of Virginia
 Fraser, Thomas Augustus, Jr., Bishop of North Carolina
 De Witt, Robert Lionne, Bishop of Pennsylvania
 Thayer, Edwin Burton, Bishop of Colorado
 Temple, Gray, Bishop of South Carolina
 Butterfield, Harvey Dean, Bishop of Vermont
 Rauscher, Russell Theodore, Bishop of Nebraska
 *Gilson, C. Packard, Bishop
 Brown, Dillard H., Jr., S.T.D., Bishop of Liberia
 *Allin, J. Maury, Bishop of Mississippi
 Hutchens, J. Warren, Suffragan Bishop of Connecticut
 Duncan, James Loughlin, Suffragan Bishop of South Florida
 Hargrave, William Loftin, Suffragan Bishop of South Florida
 *MacLean, Charles Waldo, Suffragan Bishop of Long Island
 Sanders, William Evans, Bishop Coadjutor of Tennessee
 Montgomery, James Winchester, Bishop Coadjutor of Chicago
 Chambers, Albert Arthur, Bishop of Springfield
 McCrea, Theodore Harper, Suffragan Bishop of Dallas
 Burgess, John Melville, Suffragan Bishop of Massachusetts
 *Loñgid, Edward Gaudan, Suffragan Bishop of the Philippines
 Persell, Charles Bowen, Jr., Suffragan Bishop of Albany
 Mills, Cedric Earl, Bishop of the Virgin Islands
 Barrett, George West, Bishop of Rochester
 Putnam, Frederick Warren, Jr., Suffragan Bishop of Oklahoma
 Klein, Walter Conrad, Bishop of Northern Indiana
 Pinckney, John Adams, Bishop of Upper South Carolina
 Moore, Paul, Jr., Suffragan Bishop of Washington
 Romero, Leonardo Rivera, Suffragan Bishop of Mexico
 Saucedo, Melchor, Suffragan Bishop of Mexico
 Rath, George Edward, Suffragan Bishop of Newark
 Cole, Ned, Jr., Bishop of Central New York
 Reed, David Benson, Bishop of Colombia
 Bailey, Scott Field, Suffragan Bishop of Texas
 Myers, Chauncie Kilmer, Bishop of California
 Rusack, Robert Claflin, Suffragan Bishop of Los Angeles
 Selway, George Rhys, Bishop of Northern Michigan
 Reus-Froylán, Francisco, Bishop of Puerto Rico
 Wong, James C. L., Bishop of Taiwan
 Masuda, George Theodore, Bishop of North Dakota
 Richardson, J. Milton, Bishop of Texas
 Gross, Hal Raymond, Suffragan Bishop of Oregon
 Davidson, William, Bishop of Western Kansas

Van Duzer, Albert Wiencke, Suffragan Bishop of New Jersey
 Gates, William Fred, Jr., Suffragan Bishop of Tennessee
 Barnds, William Paul, Suffragan Bishop of Dallas
 Stevenson, Dean Theodore, Bishop of Harrisburg
 Hall, Robert Bruce, Bishop Coadjutor of Virginia
 Taylor, George A., Bishop of Easton
 Martin, Richard B., Suffragan Bishop of Long Island
 Burt, John Harris, Bishop of Ohio
 Moore, William Moultrie, Jr., Suffragan Bishop of North Carolina
 Wyatt, John Raymond, Bishop of Spokane
 Spears, Robert Rae, Jr., Suffragan Bishop of West Missouri
 Wood, Milton LeGrand, Suffragan Bishop of Atlanta
 Keller, Christoph, Jr., Bishop Coadjutor of Arkansas
 Frey, William Carl, Bishop of Guatemala
 McNair, Edward, Suffragan Bishop of Northern California
 Hanchett, Edwin Lani, Suffragan Bishop of Honolulu
 Browning, Edmond Lee, Bishop of Okinawa
 Appleyard, Robert Bracewell, Bishop of Pittsburgh
 Robinson, Harold Barrett, Bishop Coadjutor of Western
 New York
 Gosnell, Harold Cornelius, Bishop of West Texas
 Gilliam, Jackson, Bishop of Montana
 Rivera, Victor Manuel, Bishop of San Joaquin
 Elebash, Hunley Agee, Bishop Coadjutor of East Carolina
 Wolf, Frederick Barton, Bishop of Maine
 Mead, William Henry, Bishop of Delaware
 Leighton, David Keller, Sr., Bishop Coadjutor of Maryland
 Haynsworth, George Waties, Bishop of Nicaragua
 Ramos, José Antonio, Bishop of Costa Rica
 Mañuramas, Constancio Buanda, Suffragan Bishop of the
 Philippines
 Spofford William B., Jr., Bishop of Eastern Oregon
 Thornberry, David Ritchie, Bishop of Wyoming
 Atkins, Stanley Hamilton, Bishop Coadjutor of Eau Claire

 (Total Membership, 196; Retired Bishops not present, 44;
 Quorum, 99; Constitutional Majority, 77.)

JOURNAL OF THE HOUSE OF BISHOPS

FIRST DAY

SOUTH BEND, INDIANA

SUNDAY, AUGUST 31, 1969

This being the day and place designated by the Presiding Bishop (pursuant to Canon 1, Section 3a) for the Special Meeting of the General Convention, the House of Bishops assembled in the Monogram Room, Notre Dame University, South Bend, Indiana, in the Diocese of Northern Indiana, at 9:30 a.m., with the Presiding Bishop in the Chair.

The Bishop Coadjutor of Eau Claire read a Lesson from the Holy Scriptures.

Roll Call

The roll was called by the Secretary, and 145 Bishops, being more than a quorum of the House, were recorded as present.

The Presiding Bishop interrupted the roll-call to recognize the new Bishop of Louisiana, the Rt. Rev. Iveson B. Noland, this being the day of his succession.

Minutes

The Chairman of the Committee on Dispatch of Business, the Bishop of Indianapolis, moved that the Minutes of the previous meeting be approved, as printed in the Journal, and that the Secretary be dispensed from the reading thereof.

Bishop Bayne amended the motion to include the following in the official records:

Whereas, The Journal of the General Convention of 1967 (pages 77-78) inadvertently fails to record the text of the Resolution of the House of Bishops, as amended, concerning the report on *Theological Freedom and Social Responsibility*; and

Whereas, It is of substantial importance that the amended text be a matter of record, particularly for the information of committees considering amendments to the canons on clerical discipline; and

Whereas, The minutes of the House of Bishops' meeting in Seattle in 1967 (8th day) do in fact record that "The Bishop of Rochester, reporting for the Committee on the Pastoral, moved to amend Section (e) of the Bayne Resolution by adding 'with specific instructions to include provision for due process in any action of disassociation or censure'"; be it, and it is hereby,

Resolved, That this House affirm and record the amended text of the Resolution in question as the text adopted, as follows:

Resolved, That the House of Bishops

a) Affirm that the report of the Advisory Committee on Theological

Liberty and Social Responsibility establishes a position which we welcome and generally share;

b) Hope that it will serve to create a new climate of free, responsible, thought and action within the Church;

c) Agree that the report, when published with its supporting papers, should be widely used as a study document, especially within our congregations and seminaries;

d) Commend it to the Executive Council and other agencies of the Church for their study of the plans and programs needed to implement the suggestions of the Committee, especially those on Pages 5-7; and

e) Request the President to appoint an *ad hoc* Committee to prepare appropriate canonical amendments with respect to the establishment of a standing commission on doctrine, and the amendments and additions to the disciplinary canons suggested by the Committee, for consideration by the General Convention, with specific instructions to include provisions for due process in any action of disassociation or censure.

Amendment adopted Minutes, as amended, approved

Necrology

The Secretary called the roll of Bishops who had died since the last meeting of the House, as follows:

Noble C. Powell, former Bishop of Maryland; died March 28, 1969.
Efrain Salinas y Velasco, former Bishop of Mexico; died December 15, 1968.

W. Appleton Lawrence, former Bishop of West. Mass.; died December 21, 1968.

Harold E. Sawyer, former Bishop of Erie; died January 18, 1969.

Walter M. Higley, former Bishop of Central New York; died May 4, 1969.

Charles C. J. Carpenter, former Bishop of Alabama; died June 28, 1969.

Beverly D. Tucker, former Bishop of Ohio; died July 4, 1969.

Robert E. L. Strider, former Bishop of West Virginia; died August 8, 1969.

Organization of the House

The Assistant Secretary of the House, the Rev. Charles J. Dobbins, Rector of the Church of the Good Shepherd, Corpus Christi, Diocese of West Texas, was introduced.

The Presiding Bishop declared the House to be organized and appointed a delegation consisting of the Bishop of Northern Indiana and the Bishop of Haiti to inform the House of Deputies that the House of Bishops had been duly organized and was ready to proceed with business.

[Communicated to the House of Deputies by Message No. 1.]

Recess for Joint Session

Reporting for the Committee on the Dispatch of Business, the Chairman presented the following Resolution:

Resolved, That this House now recess and meet in Joint Session with the House of Deputies for the sole purpose of hearing, but taking no action with regard to, the proposals to be laid before this Special General Convention on behalf of the Advisory Committee on Agenda and at the request of the Presiding Officers of the two Houses, and matters directly pertinent thereto; at the conclusion of which Joint Session (but if the House of Deputies shall not determine to meet in Joint Session with this House, then at 11:30 a.m. this day) this House shall reconvene in separate session for the regular transaction of its business.

Resolution adopted

After announcements by the Secretary, the House recessed.

The House reconvened following the Joint Session and was called to order by the Presiding Bishop at 11:37 a.m.

Greeting from Canada

The Presiding Bishop read a telegram of greetings from the Primate of the Anglican Church of Canada.

It was moved and seconded, that the Secretary of the House return the greetings, with an expression of our eager expectation for our scheduled joint meeting in Canada in 1971.

Motion carried

Committee Appointments

The Presiding Bishop directed the Secretary to place on record the appointment of the Standing and Special Committees of the House of Bishops, as follows:

STANDING COMMITTEES

Dispatch of Business

Bishop Craine, *Chairman*
Bishop Cole
Bishop Gunn
Bishop Sanders
Bishop Smith

Constitution

Bishop Esquirol, *Chairman*
Bishop Carman
Bishop Crittenden
Bishop Leighton
Bishop MacLean
Bishop McNairy
Bishop Stevenson
Bishop Watson

Rules of Order

Bishop West, *Chairman*
Bishop Campbell (W. C.)
Bishop Crowley
Bishop Kinsolving
Bishop Masuda
Bishop Reed
Bishop Robinson

Canons

Bishop Kellogg (P. A.), *Chairman*
Bishop Doll
Bishop Gross
Bishop Hatch
Bishop Martin
Bishop Montgomery
Bishop Spears
Bishop Temple

Memorials and Petitions

Bishop Burgess, *Chairman*
 Bishop Bloy
 Bishop Burrill
 Bishop Burt
 Bishop Cadigan
 Bishop Haden
 Bishop Rose
 Bishop Stark

Domestic Missions

Bishop Foote, *Chairman*
 Bishop Brown (A. W.)
 Bishop Henry
 Bishop Kellogg (H. H.)
 Bishop Quarterman
 Bishop Rivera
 Bishop Selway
 Bishop Wright (W. G.)

Overseas Missions

Bishop Stokes, *Chairman*
 Bishop Allin
 Bishop Brown (D. H.)
 Bishop Donegan
 Bishop Mosley
 Bishop Ogilby
 Bishop Ramos
 Bishop Wright (T. H.)

Town and Country

Bishop Davidson, *Chairman*
 Bishop Claiborne
 Bishop Hutchens
 Bishop Masuda
 Bishop Pinckney
 Bishop Rauscher
 Bishop Saucedo (Melchor)
 Bishop Thayer

Book of Common Prayer

Bishop Higgins, *Chairman*
 Bishop Bennisson
 Bishop Curtis
 Bishop Gibson
 Bishop Harte
 Bishop Noland
 Bishop Powell
 Bishop Spofford

Christian Education

Bishop Creighton, *Chairman*
 Bishop Elebash
 Bishop Frey
 Bishop Gordon

Bishop Moody
 Bishop Rath
 Bishop Stuart
 Bishop Wetmore

Consecration of Bishops

Bishop Klein, *Chairman*
 Bishop Dicus
 Bishop Gooden
 Bishop Lickfield
 Bishop MacLean
 Bishop Millard
 Bishop Persell

Admission of New Dioceses

Bishop Turner, *Chairman*
 Bishop Atkins
 Bishop Brady
 Bishop Cabanban
 Bishop Duncan
 Bishop Horstick
 Bishop McCrea
 Bishop Van Duzer

General Theological Seminary

Bishop Moore (Paul), *Chairman*
 Bishop Chambers
 Bishop Haynsworth
 Bishop Mills
 Bishop Putnam
 Bishop Scaife
 Bishop Welles

Resignation of Bishops

Bishop Marmion (C. G.), *Chairman*
 Bishop Gates
 Bishop Goddard
 Bishop Hargrave
 Bishop Moore (W. M.)
 Bishop Stevenson
 Bishop Wong

Social and International Affairs

Bishop DeWitt, *Chairman*
 Bishop Barrett
 Bishop Blanchard
 Bishop Brown (R.R.)
 Bishop Mañuramas
 Bishop Marmion (W.H.)
 Bishop Moore (Paul)
 Bishop Thornberry

Unfinished Business

Bishop Brown (D. H.), *Chairman*
 Bishop Bennison
 Bishop Gesner
 Bishop Loñgid
 Bishop Romero
 Bishop Taylor
 Bishop Wood

Ecumenical Relations

Bishop Hallock, *Chairman*
 Bishop Fraser
 Bishop Gilliam
 Bishop Gosnell
 Bishop Hall (C. F.)
 Bishop Mosley
 Bishop Ogilby
 Bishop Vander Horst

Religious Communities

Bishop Welles, *Chairman*
 Bishop Appleyard
 Bishop Hanchett
 Bishop Reus-Froylán
 Bishop Rusack
 Bishop Voegeli
 Bishop Wolf

The Pastoral

Bishop Emrich, *Chairman*
 Bishop Bayne
 Bishop Burgess
 Bishop Butterfield
 Bishop DeWitt
 Bishop Doll
 Bishop Louttit
 Bishop Warnecke

SPECIAL COMMITTEES**Advisory Committee to the House of Bishops**

The Presidents of the Provinces,
 with the President of Province I
 as Convener.

Advisory Committee on Deaconesses

Bishop Chambers, *Chairman*
 Bishop Allin
 Bishop Gross
 Bishop Hargrave
 Bishop Rose

Committee on the Brotherhood of St. Andrew

Bishop Putnam, *Convener*
 Bishop Esquirol
 Bishop Henry
 Bishop Montgomery
 Bishop Rath
 Bishop Rusack
 Bishop Spofford

Committee on Counsel to the Clergy

Bishop Burrill, *Chairman*
 Bishop Fraser
 Bishop Martin
 Bishop McNairy
 Bishop Murray
 Bishop Myers

Bishop Sherman
 Bishop Wolf
 Bishop Wyatt

Committee on the Healing Ministry

Bishop Campbell (W. C.), *Chairman*
 Bishop Barnds
 Bishop Stuart

Committee on the Interim Meeting

Bishop Quarterman, *Chairman*
 Bishop Hatch
 Bishop McNair
 Bishop Wood

Committee to Nominate a Vice-Chairman of the House of Bishops

Bishop Smith, *Chairman*
 Bishop Hall (Charles F.)
 Bishop Temple

Committee of Nine

Bishop Murray, *Chairman*
 Bishop Bayne
 Bishop Blanchard
 Bishop Brady
 Bishop Cole
 Bishop Gibson
 Bishop Horstick
 Bishop Mead
 Bishop Wyatt

Committee on Mutual Responsibility

Bishop Blanchard, *Chairman*
 Bishop Browning
 Bishop Keller
 Bishop Richardson
 Bishop Scaife

Committee on the Office of a Bishop

Bishop Cadigan, *Chairman*
 Bishop Creighton
 Bishop Haden
 Bishop Louttit
 Bishop Richards
 Bishop Saucedo (J. G.)
 Bishop Warnecke

Theological Committee

Bishop Emrich, *Chairman*
 Bishop Bayne
 Bishop Burt
 Bishop Creighton
 Bishop Gibson
 Bishop Klein
 Bishop Myers
 Bishop Sherman

**House of Bishops Advisory
Committee to the Armed Forces**

Bishop Cadigan
 Bishop Hall (R. B.)
 Bishop Kellogg (H. H.)
 Bishop Lewis

Resolutions from Joint Committees and Commissions

The Secretary presented, by title, the Resolutions recommended by Joint Committees, Joint Commissions, and other *ad interim* Committees, which, by pre-arrangement, were scheduled to be introduced in this House.

The Resolutions were referred to the appropriate Committees of the House, in accordance with the following schedule:

H. B. No.**Committee**

- | | | |
|-----|--|------------------------------|
| B-1 | <i>Board of Theological Education</i>
Amend Canon 30—Abolish "Education for Holy Orders", establish Board for Theological Education | Canons |
| B-2 | <i>Committee on Canons</i>
Amend various Canons, to conform with Article IX. of the Constitution | Canons |
| B-3 | <i>Joint Commission on Ecumenical Relations</i>
Endorse Bucharest Statement on Theology | Theological |
| B-4 | <i>Joint Statement on Ecumenical Relations</i>
1. Approval to participate in Anglican Consultative Council
2. To accede and subscribe to proposed Constitution
3. Election of representatives to Council
4. Terms of representatives
5. Provisional representatives | Ecumenical Relations |
| B-5 | <i>Joint Commission on the Structure of the Church</i>
Plan for "Presidency" | Mutual Responsibility |
| B-6 | <i>Joint Committee on Non-metropolitan Areas</i>
Resolution 3, Grant Fund in GCP (1971-73) for projects, etc., in non-metropolitan areas | Town and Country |
| B-7 | <i>Standing Liturgical Commission</i>
Resolution 2, Authorize Commission on consultation on Common Liturgical Texts and Structures | Book of Common Prayer |

- B-8 *Standing Liturgical Commission*
Resolution, Authorize Trial Use, "COCU Liturgy"
Book of Common Prayer
- B-9 *Ad hoc Committee on Theological Process in the Church*
Resolution 1, Receive Report of *ad hoc* committee **Theological**
- B-10 *Ad hoc Committee on Theological Process in the Church*
Resolution 2, Establish Advisory Council on Church's Teaching
Theological
- B-11 *Ad hoc Committee on Theological Process in the Church*
Resolution 3, Membership of the Advisory Council **Theological**
- B-12 *Ad hoc Committee on Theological Process in the Church*
Resolution 4, Directions to the Council, as first order of business
Theological
- B-13 *Ad hoc Committee on Theological Process in the Church*
Resolution 5, Appropriation for Council from Convention Budget
Theological
- B-14 *Ad hoc Committee on Theological Process in the Church*
Resolution 6, Request to Executive Council to fund parts of program
Theological
- B-15 *Joint Commission on Renewal*
1. Readiness to join representatives of other Christian bodies, *re*
Inter-Church Committee on Renewal
2. Presiding Bishop to invite other Churches to participate
3. Appointment of Episcopal representatives
4. Appropriations from budget of General Convention
Ecumenical Relations
- B-16 *Joint Commission on Renewal*
Creative Responses to Change **Memorials and Petitions**
- B-17 *Joint Commission on Renewal*
Appropriations for JCR **Expenses**

Memorials and Petitions

The Secretary submitted a list, by title, of those Memorials and Petitions, and Resolutions, which had been filed with the Secretary of Convention prior to the Convention, and which, by pre-arrangement, were scheduled to originate in this House.

The matters were referred by the Chair to the appropriate Committees of the House, as follows:

- B-101 *Diocese of Albany*
Priority in GCP (1971-73) for ministry to mentally retarded, etc.
Memorials and Petitions
- B-102 *Diocese of Los Angeles*
Amend Canon 18—Holy Matrimony **Canons**
- B-103 *Diocese of Minnesota*
Lambeth Conference Statement on Racism
Social and International Affairs

- B-104 *Diocese of Mississippi*
On the Marriage Canons **Canons**
- B-105 *Diocese of North Carolina*
On the Marriage Canons **Canons**
- B-106 *Diocese of Southern Ohio*
Acknowledge Baptism as sole prerequisite **Theological**
- B-107 *Diocese of Southern Ohio*
Trial Use of Alternate Liturgies **Book of Common Prayer**
- B-108 *Diocese of Spokane*
Trial Use of Alternate Liturgies **Book of Common Prayer**
- B-109 *Diocese of Spokane*
Lambeth Conference Resolution on Confirmation **Theological**
- B-110 *Diocese of Tennessee*
On the Marriage Canons **Canons**
- B-111 *Diocese of South Florida*
Trial Use of Various Liturgies **Book of Common Prayer**
- B-112 *Diocese of New York*
Alternate Liturgies **Book of Common Prayer**
- B-113 *Diocese of Connecticut*
Trial Uses of Various Liturgies **Book of Common Prayer**
- B-114 *Vestry of Grace Church, Syracuse, New York*
Status of Women in the Church **Memorials and Petitions**
- B-115 *Province IX*
Election of Missionary Bishops
Domestic Missions/Overseas Missions/Canons
- B-116 *Executive Council*
Lambeth Conference Resolutions on Women in the Ministry
Memorials and Petitions
- B-117 *Executive Council*
Establish Joint Commission on Licensed and Ordained Ministries
Memorials and Petitions
- B-118 *Diocese of West Texas*
Selective Conscientious Objection—Request for Reconsideration
International and Social Affairs
- B-119 *Diocese of Massachusetts*
Alternate Eucharistic Rites **Book of Common Prayer**
- B-120 *Society of the Companions of the Holy Cross*
General Convention Special Program **Memorials and Petitions**

Resignation of Bishops

The Chairman of the Committee on Dispatch of Business called for the report of the Committee on the Resignations of Bishops. The Chairman of the Committee, the Bishop of Kentucky, gave the following Report and moved its adoption:

The Committee on the Resignation of Bishops was instructed by the last meeting of this House to present to the opening session of this House in 1969 its findings and recommendations regarding the status of Bishops who resign their jurisdictions.

If the proposed amendment to Article I., Section 2, of the Constitution of the Church, passes its second reading at the General Convention of 1970, every Diocesan, Coadjutor, and Suffragan Bishop; and every Bishop, who, by reason of bodily infirmity, or advanced age, or who, under an election to an office created by the General Convention or for reasons of missionary strategy determined by the action of the General Convention or the House of Bishops, has resigned his jurisdiction, shall have a seat and a vote in this House.

The only Bishops not having a seat and a voice would be those who have resigned for other reasons, and this Committee recommends that this House discontinue the custom of automatically extending such Bishops a seat and a voice in this House.

However, for this meeting of the House, the Committee recommends that a seat and a voice be given to the resigned Bishop of Puerto Rico, the Rt. Rev. A. Ervine Swift.

The Suffragan Bishop of South Florida (Duncan) moved to amend, by changing the motion to read, in lieu of, "Resigned Bishop of Puerto Rico" "the Assistant Bishop of South Florida".

Amendment defeated

The Bishop of Chicago moved that the proper title of Bishop Swift be referred to the Committee on Constitution and to the Committee on Canons.

Motion defeated

The Original Motion from the Committee on the Resignation of Bishops was put.

Original motion carried

Agenda of the Special General Convention

The Chairman of the Committee on Dispatch of Business presented the four alternative proposals for the agenda of this Special General Convention prepared by the Advisory Committee on Agenda, and moved the adoption of Alternative No. 1, with its four (4) implementing Resolutions.

The Bishop of Rhode Island requested unanimous consent of

the House in order that a straw vote on the four alternative agendas could be taken. The Presiding Bishop, hearing no objections, called for the vote, which was taken.

The Bishop of Rhode Island called for the question.

Resolution adopted

(See Concurrent Action—"Agenda, Special General Convention")

Final Action: Adopted

Introduction of New Bishops

The Presiding Bishop called for the presentation of recently consecrated Bishops, who had not yet been presented to the House. The Secretary read the list of Bishops consecrated since the Augusta meeting of the House (October 20-24, 1968) and the Bishops were presented as follows:

The Bishop of Delaware, the Rt. Rev. William H. Mead, presented by the Bishop of Pennsylvania and the Bishop of Missouri;

The Bishop Coadjutor of Maryland, the Rt. Rev. David Keller Leighton, Sr., presented by the Bishop Coadjutor of East Carolina and the Bishop of Delaware;

The Bishop of Nicaragua, the Rt. Rev. G. Edward Haynsworth, presented by the Bishop of Georgia and the Bishop of Panama and the Canal Zone;

The Bishop of Costa Rica, the Rt. Rev. José Antonio Ramos, presented by the Suffragan Bishop of Mexico and the Bishop of Guatemala;

The Suffragan Bishop of the Philippines, the Rt. Rev. Constancio Buanda Mañuramas, presented by the Bishop of Okinawa and the Suffragan Bishop of the Philippines (Loñgid);

The Bishop of Eastern Oregon, the Rt. Rev. William B. Spofford, Jr., presented by the Bishop of Western Kansas and the Bishop of Montana;

The Bishop of Wyoming, the Rt. Rev. David R. Thornberry; presented by the Bishop of East Carolina and the Bishop of Ohio;

The Bishop Coadjutor of Eau Claire, the Rt. Rev. Stanley Atkins, presented by the Bishop Coadjutor of Chicago and the Bishop of Northern Michigan.

The Chair welcomed the newly consecrated Bishops on behalf of all the members of the House.

Noon-day Prayers

The Bishop of Haiti led the House in noon-day prayers.

Resolutions from the Floor

The Presiding Bishop called for matters to be referred to the appropriate committees. Resolutions were presented and referred as follows:

The Bishop Coadjutor of Minnesota—On the age prerequisite of perpetual deacons

Canons and Theology

The Bishop Coadjutor of Minnesota—On the licensing of clergymen of other Communions

Ecumenical Relations/Prayer Book/Canons

The Bishop of North Dakota—Expression of gratitude to the Church Army

Memorials and Petitions

The Bishop of the Dominican Republic (on behalf of the Missionary District of the Virgin Islands)—To Withdraw from the Ninth Province

Overseas Missions

The Bishop of the Dominican Republic (for the Committee on Canons)—Amendment to Canon 38, notification of the Presiding Bishop on the occasion of the election of a Bishop

Canons

The Bishop of the Dominican Republic (on behalf of the Ninth Province)—Giving Missionary Districts the right to elect Bishops

Overseas Missions

The Bishop of New Mexico and Southwest Texas—Episcopal veto on General Convention Special Program projects

Social and International Affairs

The Bishop of Bethlehem—Establish a Committee on the Ministry

Rules

A communication from the 73rd Convocation of the Missionary Diocese of Haiti

Overseas Missions

Recess

The Secretary made announcements.

The Chairman of the Committee on Dispatch of Business moved adjournment. The House recessed.

The Presiding Bishop called the House to order at 2:30 p.m.

Retirement of Bishops

The Secretary read the list of those Bishops who had resigned, by reason of age, since the last meeting of the House of Bishops:

The Rt. Rev. Daniel Corrigan, D.D., Director of the Home Department of the Executive Council, pursuant to Canon 42, Sec. 8 (b), effective October 25, 1968;

The Rt. Rev. Charles Colcock Jones Carpenter, D.D., LL.D., Bishop of Alabama, pursuant to Canon 42, Sec. 8 (b), effective December 31, 1968;

The Rt. Rev. Everett H. Jones, D.D., Bishop of West Texas, pursuant to Canon 42, Sec. 8 (a), effective January 1, 1969;

The Rt. Rev. Harry Sherbourne Kennedy, S.T.D., D.D., Bishop of Honolulu, pursuant to Canon 42, Sec. 8 (c), effective January 1, 1969;

The Rt. Rev. Joseph Summerville Minnis, D.D., Bishop of Colorado, pursuant to Canon 42, Sec. 8 (b), effective January 3, 1969;

The Rt. Rev. Walter Maydole Higley, S.T.D., Bishop of Central New York, pursuant to Canon 42, Sec. 8 (a), effective February 1, 1969;

The Rt. Rev. Walter Henry Gray, D.D., Bishop of Connecticut, pursuant to Canon 42, Sec. 8 (a), effective April 30, 1969;

The Rt. Rev. James Wilson Hunter, D.D., Bishop of Wyoming, pursuant to Canon 42, Sec. 8 (a), effective May 1, 1969;

The Rt. Rev. Charles F. Boynton, S.T.D., Suffragan Bishop of New York, pursuant to Canon 40, Sec. 6 (d), effective June 30, 1969;

The Rt. Rev. Girault McArthur Jones, D.D., Bishop of Louisiana, pursuant to Canon 42, Sec. 8 (b), effective August 31, 1969.

The Secretary proceeded to read the list of those Bishops whose resignations had been accepted, but the effective date of whose resignations lay in the future:

The Rt. Rev. Earl M. Honaman, D.D., Suffragan Bishop of Harrisburg, pursuant to Canon 40, Sec. 6 (d), effective September 30, 1969;

The Rt. Rev. Samuel B. Chilton, D.D., Suffragan Bishop of Virginia, pursuant to Canon 40, Sec. 6 (d), effective December 31, 1969.

The Presiding Bishop requested, and the House approved, the sending of letters to all resigned Bishops, communicating the greetings of the House.

Changes of Status

The Secretary read the list of those Bishops whose status had been changed since the last meeting of the House of Bishops:

The Rt. Rev. John H. Esquirol, S.T.D., to Bishop Coadjutor of Connecticut, from Bishop Suffragan of Connecticut, effective November 12, 1968;

The Rt. Rev. David E. Richards, S.T.D., to National Co-ordinator for the House of Bishops' Committee on Counsel to the Clergy, from Bishop of Costa Rica, effective December 1, 1968;

The Rt. Rev. George M. Murray, D.D., to Bishop of Alabama, from Bishop Coadjutor of Alabama, effective December 31, 1968;

The Rt. Rev. Harold C. Gosnell, D.D., to Bishop of West Texas from Bishop Coadjutor of West Texas, effective January 1, 1969;

The Rt. Rev. Ned Cole, Jr., to Bishop of Central New York, from Bishop Coadjutor of Central New York, effective February 1, 1969;

The Rt. Rev. John H. Esquirol, S.T.D., to Bishop of Connecticut, from Bishop Coadjutor of Connecticut, effective April 30, 1969;

The Rt. Rev. Edwin B. Thayer, to Bishop of Colorado, from Suffragan Bishop of Colorado, effective July 21, 1969;

The Rt. Rev. Iveson B. Noland, to Bishop of Louisiana, from Bishop Coadjutor of Louisiana, effective August 31, 1969.

"Response"

The Presiding Bishop requested that unanimous consent be given for the purpose of hearing a report on *Response* by the Editor, the

Rev. James W. Kennedy, Director and Editor of Forward Movement Publications.

Permission was granted.

The Rev. Dr. Kennedy addressed the House.

Suspension of Rules Concerning Resolutions from the Floor

The Chairman of the Committee on Dispatch of Business requested suspension of Rule 19, and proposed that the cut-off date for the submitting of new Resolutions be set at noon on Wednesday.

The motion received the required two-thirds vote.

Motion carried

Message of Sympathy to Mississippi

The Presiding Bishop asked the House to send a message to the Bishop of Mississippi expressing the sympathy and concern of the House for the Diocese in respect of the recent hurricane.

Action approved

Message from the House of Deputies

The Secretary reported the receipt of House of Deputies Message No. 2 concurring with the Resolution contained in the House of Bishops Message No. 2, adopting Alternative #1, as proposed by the Agenda Committee as the agenda for this Convention.

(See Concurrent Action—"Agenda, Special General Convention")

Adjournment

After announcements by the Secretary, the House adjourned at 2:50 p.m. to attend the first Plenary Session.

SECOND DAY

SEPTEMBER 1, 1969

The Presiding Bishop called the House to order at 11:35 a.m.

The Bishop of Wyoming read a Lesson from the Holy Scriptures.

The Presiding Bishop led the House in devotions.

Resolutions from the Floor

The Bishop of Guatemala—Election of a Bishop for Ecuador

Overseas Missions

The Bishop of Western Kansas—Proposing that the House of Bishops adopt as a Position Paper a statement of the Youth Delegates on the Selective Service System

The Pastoral/Social and International Affairs

The Bishop of Western Kansas—Proposing that the House of Bishops adopt as a Position Paper a statement of the Youth Delegates on Vietnam
The Pastoral/Social and International Affairs

The Bishop of Upper South Carolina rose to a point of personal privilege and moved the following:

Resolved, the House of Deputies concurring, That this Convention immediately revert to the regular business and stay in session, without plenary sessions or work groups, until the business of this Convention is disposed of, or the Convention adjourns.

The Presiding Bishop, with no objections, ruled that the motion was out of order since the Agenda had been adopted.

Clergy-Benefits Plan

The Chairman of Dispatch of Business introduced the Bishop of Chicago, Chairman of the Committee on Counsel to the Clergy, for presentation of The Church Pension Fund Report on a Churchwide plan of Group-life, Accidental-Death and Dismemberment, and Major-Medical benefits.

The Bishop of Chicago moved an enabling Resolution for the authorization of the plan.

Considerable discussion followed, with questions being addressed to Mr. Robert A. Robinson, President, and Mr. Donald H. Dunham, of The Church Pension Fund, and to Mr. Philip A. Masquelette, a Trustee of the Fund.

During the discussion, a motion to adjourn was made.

Motion carried

Adjournment

After announcements, by the Secretary, the House adjourned.

THIRD DAY

SEPTEMBER 2, 1969

The meeting was called to order by the Presiding Bishop at 11:28 a.m.

The Bishop of Eastern Oregon read a Lesson from the Holy Scriptures.

The Presiding Bishop led the devotions of the House.

Message from the House of Deputies

The Secretary reported the receipt of a Message from the House of Deputies, as follows:

Message No. 3—Approval for election of a Bishop Coadjutor.

The House concurred

(See Concurrent Action—"Bethlehem—Permission
to Elect Coadjutor")

Clergy-Benefits Plan

The Chairman of the Committee on Dispatch of Business called for a resumption of the deliberation on the Report of the Committee on Counsel to the Clergy, and of the Bishop of Chicago's motion of the previous day.

The Resolution became the order of the day.

After further discussion, the question was put on the five sections of the Resolution, *seriatim*.

Resolutions adopted

(See Concurrent Action—"Group-Life Plan for the Clergy")

Final Action: Adopted

Resolutions from the Floor

Resolutions from the Bishops were received and referred:

The Bishop of Costa Rica—Election of a Bishop Coadjutor for Haiti

Overseas Missions

The Suffragan Bishop of South Florida—Basic Minimum Insurance

Joint Committee to Review Clergy-Employee Benefits

The Bishop of Kentucky—Amendment to Canon 42, Section 8 (e), Salary of Retired Missionary Bishops

Memorials and Petitions

Noon-day Prayers

Noon-day prayers were led by the Bishop of South Dakota.

Roman Catholic Observers

The Bishop of Milwaukee, reporting for the Committee on Ecumenical Relations, introduced to the House the observers from the Roman Catholic Church: The Rev. Herbert J. Ryan, The Rev. Lawrence Guillot, Mrs. Christopher Rambeau, and the Rev. Canon Joseph A. Dessain from Belgium.

Canon Dessain was given the privilege of addressing the House.

Ecumenical Relations

The Bishop of Milwaukee, for the Committee on Ecumenical

Relations, moved the following Resolutions:

1. Participation of this Church in a proposed Anglican Consultative Council.

Resolution adopted

(See Concurrent Action—"Anglican Consultative Council")

Final Action: Adopted

2. On an ecumenical process of renewal of the Church.

Resolution adopted

(See Concurrent Action—"Renewal of the Church")

Final Action: Adopted

3. Amendment of Canon 48, concerning Ministers not of this Church officiating therein.

Resolution approved in substance

(See Concurrent Action—"Canon 48")

Final Action: Adopted

Disciplinary Canons

The Bishop of the Dominican Republic, for the Committee on Canons, presented Resolutions calling for fifteen amendments to the Canons of the Church, the rationale for which had been presented in *The Green Book* (see Appendix 11, p. 391).

Bishop Kellogg moved the following Resolutions:

1. Amend Canon 1, Sec. 6(b)(8).

Resolution adopted

2. Amend Canon 1, Sec. 6(c).

Resolution adopted

3. Amend Canon 1, Sec. 6(d).

Resolution adopted

4. Amend Canon 53 by enactment of a new Section 4.

Resolution adopted

5. Amend Canon 62, Sec. 1.

Resolution adopted

6. Amend Canon 64, Sec. 3(e).

Resolution adopted

7. Amend Canon 57, Sec. 5.

Resolution adopted

8. Repeal Canon 57, Sec. 6.

Resolution adopted

9. Amend Canon 58, Sec. 6.

Resolution adopted

10. Amend Canon 60, Sec. 1.

Resolution adopted

11. Amend Canon 64, by enactment of new Section 1.
Resolution adopted
12. Amend Canon 65, Sec. 2.
Resolution adopted
13. Amend Canon 65, Sec. 4.
Resolution adopted
14. Amend Canon 65, Sec. 5.
Resolution adopted
15. Amend Canon 65, Sec. 3.
Resolution adopted

(See Concurrent Action—"Canons", as indicated)

Final Action: Adopted

Recess

After announcements by the Secretary, the House recessed at 12:30 p.m.

Convening of Evening Session

The Presiding Bishop called the House to order at 7:45 p.m.

He announced that Bishop and Mrs. Pike were involved in an accident in the Holy Land.

He led the House in prayer for them.

The Chairman of the Committee on Dispatch of Business moved that this evening session be approved.

Motion carried

Bishop Craine then moved that the House reconvene at 9:00 a.m. on Wednesday, September 3.

Motion carried

Standing Committee on the Ministry

The Chairman of the Committee on Rules of Order, the Bishop of Florida, reported favorably, on behalf of the Committee, on a Resolution submitted by the Bishop of Bethlehem, calling for the establishment of a Standing Committee of the House "on the Ministry", and moved the following Resolution:

Resolved, That the "General Rules" of the Rules of Order be amended, by adding after Item 18 in Section I a new item entitled, "On the Ministry", to be numbered 19, so that the relevant sentence shall then read:

The Standing committees, to be announced not later than the third day of the session, shall be as follows

(Committees 1 through 18—unchanged)

19. On the Ministry.

The motion required a two-thirds vote for enactment.

Motion carried

Resignations of Bishops

The Chairman of the Committee on the Resignations of Bishops, the Bishop of Kentucky, reporting for the Committee, submitted a Resolution on retirement allowances for Missionary Bishops, which was referred to the Committee on Memorials and Petitions.

The Bishop of Kentucky then read the following statements to the House:

The Rt. Rev. Conrad H. Gesner has served the Church as a Missionary Bishop in South Dakota for over twenty-four years. He has sought diligently to move both Indian and other Churchmen into one Family of God and to keep them in brotherly unity. We express our gratitude to this well-beloved chief pastor of the flock in South Dakota and wish him many years of happiness, as we recommend that this House accept his resignation, for reason of age, as of January 6, 1970.

The Rt. Rev. C. Avery Mason has served as a Bishop of the Church for over twenty-four years. He has been tenacious in the extension of the mission of the Church, particularly in the establishment of new parishes and missions in a fast-growing area of the country. This he has done despite repeated physical handicaps. He has accomplished a fine organization of the fabric and business affairs of the Diocese of Dallas. As we express our gratitude to a great spiritual leader, we wish him good health and happiness and recommend that his resignation be accepted, for reason of age, as of January 1, 1970, or as soon as a successor is chosen and qualified.

The Bishop of Kentucky moved that the resignation of the Rt. Rev. Conrad H. Gesner, Missionary Bishop of South Dakota, be accepted, because of age, as of January 6, 1970.

Motion carried
(Applause)

The Bishop of Kentucky moved that the resignation of the Rt. Rev. C. Avery Mason, Bishop of the Diocese of Dallas, be accepted, because of age, on January 1, 1970, or as soon thereafter as his successor is chosen and qualified.

Motion carried
(Applause)

The Bishop of Kentucky then made the following report:
Committee:

It is the opinion of this Committee that those Missionary Bishops who have resigned their jurisdictions because of reasons of missionary strategy, recognized and approved by the General Convention or the House of Bishops, should receive a salary from the Church in the sum of six thousand dollars a year, less any salary received for work done in the Church or elsewhere, until they have secured full-time employment or reached the age of retirement. It is our belief that the services and experience of these Bishops should be used to the fullest extent possible by the Church and that the Secretary of this House should notify any

Diocese nominating and electing a Bishop of the availability of such Bishops.

The Bishop of Kentucky moved that the House receive the report and that the Secretary note his function of notification in respect of future elections for the episcopate.

Motion carried

Ecumenical Relations

The Bishop of West Missouri reported for the Joint Commission on Ecumenical Relations, and called the attention of the House to the Report published in *The Green Book* and reprinted in this Journal (pages 311 to 324).

Report received

Self-Supporting Ministry

The Chairman of the Committee on Theology, the Bishop of Michigan, reported that the Committee unanimously supported the suggestions of the Bishop Coadjutor of Minnesota for amending the text of the Canonical changes proposed in the Memorial entitled, "A Self-Supporting Ministry" (See pages 415 to 426).

Bishop Emrich moved that the House approve, in substance, the following amendments:

To Canon 26, Section 5 (c), so as to read, "If the Postulant shall have attained the age of twenty-eight years, : . . ."

To Canon 32, clause (b), paragraph (1): "(1) He shall be not less than twenty-eight years of age, and shall be a member of this Church in good standing."

To Canon 34, Sec. 2, Clause (f), paragraph (1): "That the said Deacon has performed acceptably in the Order of Deacons for at least four years in the Diocese".

The Bishop of Rochester moved to amend the substance of Canon 34, Sec. 2, deleting the word "four" and substituting the word "two".

Amendment carried

The Bishop of Bethlehem moved that the proposals set forth in the Report entitled, "A Self-Supporting Ministry", be further amended as follows, in order to express the will of the House of Bishops on the subject:

In Canon 34, Sec. 2 (a), delete the words "be encouraged to", and in Clause (f) thereof, after the word "encouraged", add the words "by the Bishop".

Motion carried

The original motion of the Bishop of Michigan, for approval in substance, as amended, was put to a vote.

Motion carried

Referred to the Committee on Canons

Full Membership in the Church

The Bishop of Michigan, reporting for the Committee on Theology, asked to be discharged from further consideration of a Memorial from the Diocese of Southern Ohio which would specify Baptism as the sole prerequisite for full participation in the life of the Church, inasmuch as the Standing Liturgical Commission is considering the matter and will report thereon at Houston in 1970.

Committee discharged

Bucharest Statement on Theological Matters

The Bishop of Michigan, for the Committee on Theology, moved the Resolution recommended by the Joint Commission on Ecumenical Relations, endorsing the report of an Anglican Orthodox Conference at which certain statements on points of theology were agreed upon.

Resolution adopted

(See Concurrent Action—"Bucharest Statement")

Final Action: Adopted

Lambeth Resolution on Confirmation

Bishop Emrich, for the Committee on Theology, reported favorably on a Memorial from the Diocese of Spokane concerning the Resolution adopted by the Lambeth Conference of 1968, recommending an exploration of the theology of Baptism and Confirmation.

He moved the proposed Resolution.

Resolution adopted

(See Concurrent Action—"Baptism and Confirmation")

The Presiding Bishop announced that, if the House of Deputies concurs, the matter would be referred to the Liturgical Commission.

Final Action: Adopted

Advisory Council on the Church's Teaching

Bishop Emrich, for the Committee on Theology, reported favorably on the Report and recommendations of the Presiding Bishop's Task Group on Theological Process in the Church (see pages 427 to 434).

He moved the three Resolutions appended to the Report, which

would adopt the Report, establish an "Advisory Council on the Church's Teaching", and set the initial agenda of the Council.

Resolution adopted

(See Concurrent Action—"Church's Teaching")

Final Action: Not Adopted.

Agenda of this Convention

The Bishop of Northern California moved that this House return to uninterrupted legislative sessions, without joint plenary sessions and work groups, because the House of Deputies, in unilateral action had suspended its participation until further notice.

The Presiding Bishop ruled the motion out of order.

Bishop Haden appealed from the ruling of the Chair.

Ruling sustained

(69 aye; 43 no)

Evangelism

The Bishop of Arkansas, Chairman of the National Advisory Committee on Evangelism, created pursuant to a Resolution of the General Convention of 1967, called attention to the Interim Report of the Committee (Appendix 12, page 404), and to a brochure entitled, "Spreading the Good News in a Secular Age", which had been distributed to the members of the House.

Bishop Brown moved that the Interim Report of the Committee be received.

Motion carried

Virgin Islands and Province IX

The Bishop of the Dominican Republic, for the Committee on Canons, moved a Resolution to amend Canon 8, Section 1, in its final paragraph, so as to omit the Missionary District of the Virgin Islands from the list of jurisdictions comprising the Ninth Province, as requested by the Convocation of the Missionary District.

Resolution adopted

Final Action: Adopted

Ministers of Other Churches Officiating

The Bishop of the Dominican Republic, for the Committee on Canons, reported favorably on the Resolution of the Bishop Coadjutor of Minnesota calling for an amendment of Canon 48, so as to enlarge the list of portions of the Book of Common Prayer at which a Minister of a Church not in communion with this Church may officiate. The Resolution had previously, on the recommendation of the Committee on Ecumenical Relations, been approved by the House, in substance.

The Bishop of the Dominican Republic moved the Resolution.

Resolution adopted

(See Concurrent Action—"Canon 48")

Final Action: Adopted

Marriage Canons

The Bishop of the Dominican Republic, for the Committee on Canons, reported favorably on a Memorial from the Diocese of North Carolina calling for the amendment of Canon 18, Sec. 2 (a), which would give to the Bishop or Ecclesiastical Authority of a jurisdiction discretion in waiving the one-year waiting period, prior to giving a judgment in marital cases.

Bishop Kellogg moved the following Resolution:

Resolved, The House of Deputies concurring, that Clause (a) of Section 2 of Canon 18 be, and the same is hereby, amended, to read as follows:

Sec. 2. Any person, being a member of this Church in good standing, whose marriage has been annulled or dissolved by a civil court of competent jurisdiction, may apply to the Bishop or Ecclesiastical Authority of the Diocese or Missionary District in which such person is canonically resident for a judgment as to his or her marital status in the eyes of the Church. And any person, being a member of this Church in good standing, who desires to marry a non-member of this Church whose previous marriage has been dissolved by a civil court of competent jurisdiction, may apply to the Bishop or Ecclesiastical Authority of the Diocese or Missionary District in which he or she is canonically resident, for permission to be married by a Minister of this Church; *Provided*, in both cases, that the judgment of the civil court has become final, and that at least one year shall have elapsed from the date that the decree became final; and *Provided further*, that the Bishop or Ecclesiastical Authority may, in his discretion, waive the requirement of the lapse of one year. Such application should be made at least thirty days before a contemplated marriage.

The Bishop of Alabama moved to amend the Canon further, keeping the one-year waiting period, but making it uniform in the several States, as follows:

Resolved, the House of Deputies concurring, That Canon 18, Sec. 2(a), be amended by the substitution in line 17 of the word "of" for the word "that", and the placing of a period after the word "decree", deleting the words "became final". The line would then read, "shall have elapsed from the date of the decree".

Amendment carried

The Bishop of North Carolina moved a Substitute, to refer the amended motion to a Committee to be appointed to study and to report to the 1970 General Convention its recommendations on all the Canons on remarriage after divorce.

Motion carried

The Bishop of the Dominican Republic then requested that the Committee on Canons be discharged from further consideration of Memorials received from the Dioceses of Los Angeles, Mississippi, and Tennessee, on the marriage Canons, and that those Memorials, also, be referred to the Study Committee.

Committee discharged
Memorials so referred

Notification Procedures in Elections of Bishops

The Bishop of the Dominican Republic, for the Committee on Canons, moved a Resolution for the amendment of Canon 38, Sec. 1(e), so as to require that a Bishop-elect must notify the Presiding Bishop of his acceptance or declination of election at the same time that he notifies the Diocese which has elected him.

Resolution adopted

(See Concurrent Action—"Canon 38, Sec. 1(e)")

Final Action: Adopted

Adjournment

After announcements by the Secretary, the House adjourned at 9:45 a.m.

FOURTH DAY

SEPTEMBER 3, 1969

The Presiding Bishop called the House to order at 9:20 a.m.

The Lesson from the Holy Scriptures was read by the Suffragan Bishop of the Philippines (Mañguramas).

The Presiding Bishop led the Devotions of the House.

Messages from the House of Deputies

The Secretary reported the receipt of Messages from the House of Deputies, as follows:

Message No. 4—Expansion of the Membership of the
Executive Council.

Referred to Social and International Affairs

(See Concurrent Action—"Executive Council—Expansion")

Final Action: Amended and Adopted

Message No. 5—General Convention Special Program.

Referred to Social and International Affairs

(See Concurrent Action—"General Convention Special Program—Evaluation")

Final Action: Adopted

Message No. 6—Nominations Procedure for Executive Council Membership.

The House concurred

(See Concurrent Action—"Executive Council, Nominations")

Recess

The Bishop of Pennsylvania moved that the House recess in order to audit the debate in the House of Deputies on the Report of the Executive Council to the General Convention, based on the report of the so-called "Coburn Committee".

Motion carried

The House recessed at 9:40 a.m.

The House re-convened at 2:00 p.m.

Concerning Resolutions from the Floor

The Chairman of the Committee on Dispatch of Business moved that the rules be suspended, allowing the introduction of Resolutions by the Bishops through the evening session on this day.

Motion carried

(Two-thirds majority)

Committee of Nine and Contemporary Issues

The Bishop of Florida moved the following Resolution:

Whereas, The Committee of Nine was created in a time of tension to help the members of the House of Bishops to face each other with the issues that then divided them; and

Whereas, Through the good offices of the Committee of Nine the House has worked through many divisive issues, including emphases catholic and evangelical; and

Whereas, We in this House would not like to be polarized now by tensions concerning Christian action—political, economic, and social; now, therefore, be it

Resolved, That the House respectfully request its Committee of Nine, at one of the future meetings of this House, to assist us in defining these issues and our Christian understanding of them.

Motion carried

Bishop of Ecuador and Overseas Strategy

The Bishop of Massachusetts, reporting for the Committee on Overseas Missions, asked to be discharged from consideration of the Resolution submitted by the Bishop of Guatemala calling for the election of a Bishop for Ecuador.

Bishop Stokes moved the following Resolution:

Whereas, The overseas mission of the Church is deeply influenced by new attitudes and by social, religious, and political movements, both at home and abroad, which influence the ways in which the injunction to preach the Gospel must be expressed today; and

Whereas, There has been great emphasis on the re-examining of our mission and ministry, and the best use of our resources, at home; and much less emphasis on re-examining such matters in respect of our overseas responsibility; and

Whereas, The request for the election of a Bishop for Ecuador at this time not only confronts us with the need to rethink our whole overseas missionary strategy, but more particularly offers us the opportunity to consider our responsibility to that particular country and our people there, so as to build rightly on the devoted work already done; now, therefore, be it

Resolved, That a process for rethinking the overseas mission and ministry of the Church be instituted now by the Executive Council, and that a report on its conclusions up to that time be submitted for consideration at Houston in 1970; and be it further

Resolved, That the decision on an election of a Bishop for Ecuador be postponed at this time; and be it further

Resolved, That the Presiding Bishop be requested to provide episcopal oversight for the members of this Church in Ecuador and for such other services as the Church can render to that country.

The Bishop of Mexico moved to amend by striking out, in the last Resolved Clause, the words "that the Presiding Bishop be requested", and, in their place, insert the words, "that the Rt. Rev. David Reed continue".

Amendment not carried

The Bishop of Massachusetts, the mover of the original motion, agreed to a division of the Resolution. A vote was taken on the first two paragraphs of the preamble and the first Resolved Clause.

Resolution adopted

The Presiding Bishop declared that the balance of the original Resolution, namely, the third paragraph of the preamble and the two remaining Resolved Clauses, was before the House.

The Bishop of the Virgin Islands moved to substitute the following Resolution:

Resolved, That the House of Bishops defer consideration of the election of a Bishop of Ecuador until the General Convention of 1970.

Substitute adopted

Executive Council Expansion

The Bishop of Pennsylvania, for the Committee on Social and International Affairs moved that the House concur with the House of Deputies in the action conveyed in its Message No. 4, temporarily expanding the membership of the Executive Council.

The House concurred, with Amendments

A Committee of Conference was requested.

(See Concurrent Action—"Executive Council—Expansion")

Final Action: Adopted

Revision of Agenda

The Bishop of Northern California moved—

That the House convene at 7:30 p.m. on this day for the conduct of its regular business.

The Presiding Bishop ruled the motion out of order.

Bishop Haden appealed from the ruling of the Chair.

The Chair was over-ruled

The Bishop of Southern Ohio moved a Substitute, as follows:

Resolved, That this House meet in plenary session with the House of Deputies and Additional Representatives at 7:30 p.m., to hear the Report on Structure and Authority in the Church, and, upon the adjournment of that session, to re-convene in a legislative session of this House.

Substitute not adopted

The Original Motion of the Bishop of Northern California was put to a vote.

Motion carried

Recess

After announcements by the Secretary, the House recessed at 5:15 p.m.

The House reconvened, pursuant to motion, at 7:55 p.m.

Fund for Community Development

The Secretary reported the receipt of Message No. 7 from the House of Deputies, being a Resolution for the allocating of not less than \$200,000.00 of non-budgetary funds to the National Committee of Black Churchmen for black community development.

The Bishop of Bethlehem moved that, in debating the subject-matter of Message No. 7, each speaker be limited to three minutes, with warning given at the end of two minutes.

Motion not carried

The Resolution contained in House of Deputies Message No. 7 was debated.

The House concurred

(See Concurrent Action—"Community Development Funds")

General Convention Special Program

The Bishop of Pennsylvania, for the Committee on Social and International Affairs, moved that the House concur with the House of Deputies in adopting the Resolution contained in its Message No. 6, concerning an evaluation of the General Convention Special Program.

The House concurred

(See Concurrent Action—

"General Convention Special Program—Evaluation")

The Bishop of Pennsylvania, for his Committee, moved the adoption of a Resolution based upon the Memorial from the Fourth Province, calling for an amendment of the procedures in making grants where local diocesan authorities are unfavorable to the project to be funded.

Resolution adopted

(See Concurrent Action—

"General Convention Special Program—Procedures")

Final Action: Not Adopted

The Bishop of Pennsylvania, continuing the report of the Social and International Committee, moved that the Committee be discharged from further consideration of a Memorial and Petition from the Diocese of New Mexico and Southwest Texas concerning General Convention Special Program Grants, in view of its having been covered by the Resolution just adopted.

Motion adopted

Committee discharged

Selective Conscientious Objection

The Bishop of Rochester reported that the Committee on Social and International Affairs had considered the Memorial from the Diocese of West Texas on the subject of selective conscientious objection and that it was of the opinion that previous action of this House had adequately dealt with the matter.

Bishop Barrett then moved that the Committee be discharged from further consideration of the Memorial.

Motion carried

Committee discharged

Special Offering

The Bishop of Harrisburg moved a Resolution calling for an offering to be taken on behalf of the Black Community Development Fund.

Resolution adopted

(See Concurrent Action—"Special Offering")

Final Action: Adopted

Resolution from the Floor

The Bishop of West Virginia submitted a Resolution calling for a definition of the criteria for grants in the General Convention Special Program.

Referred to Memorials and Petitions**Adjournment**

The Chairman of the Committee on Dispatch of Business moved that, after announcements, the House stand adjourned until 9:30 a.m. on Thursday morning.

Motion carried

The Bishop of Southwest Virginia thanked the Presiding Bishop for the help his Diocese had received from the Presiding Bishop's Fund for World Relief following Hurricane Camille.

The Secretary made necessary announcements.

The House adjourned at 9:50 p.m.

FIFTH DAY

SEPTEMBER 4, 1969

The Presiding Bishop called the House to order at 9:35 a.m.

The Bishop of Costa Rica read a Lesson from the Holy Scriptures.

The Presiding Bishop led the House in devotions.

The Presiding Bishop expressed regret that Bishop Richards had had to return home because of illness.

Messages from the House of Deputies

The Secretary reported the receipt of Messages from the House of Deputies, as follows:

Message No. 8—Election of Coadjutor for Massachusetts.

The House concurred

(See Concurrent Action—"Burgess, Rt. Rev. John M.")

Message No. 9—Permission to elect Suffragan Bishop.

The House concurred

(See Concurrent Action—"Massachusetts—Suffragan Bishop")

Message No. 10—Variations, Substitutions, in Trial Liturgy.

The House concurred

(See Concurrent Action—"Liturgy of the Lord's Supper—Variations")

Message No. 11—Permission for liturgical experimentation in Latin America.

The House concurred

Message No. 12—Capital Punishment.

The House concurred

(See Concurrent Action—"Capital Punishment")

Message No. 13—Reversion of Okinawa.

The House concurred

(See Concurrent Action—"Ryukyu Islands")

Message No. 14—Women as Lay Readers.

Referred to Canons

(See Concurrent Action—"Canon 49, Sec. 1")

Final Action: Adopted

Message No. 15—Church's Mission in Non-Metropolitan Areas.

The House concurred

(See Concurrent Action—"Non-metropolitan America")

Position Paper on Drug Addiction

The Bishop of Michigan, reporting for the Committee on the Pastoral, read a first draft of a Position Paper on Drugs.

Suggestions were received from the floor.

The Bishop of Rochester moved to refer the draft back to the Committee.

Motion did not carry

The Bishop of West Missouri moved to refer the draft paper and the suggestions back to the Committee for final drafting and release as a Position Paper from the House of Bishops.

Motion carried

Theological Education

The Bishop of Bethlehem, reporting for the Board for Theological Education, presented by title the Report of the Board as distributed prior to the Convention in *The Green Book*.

Report received

(See Appendix 10, page 381.)

The Bishop of Lexington received permission to speak to a point of personal privilege.

He addressed the House on the subject of the Episcopal Theological Seminary in Kentucky.

The Bishop of North Carolina, Chairman of the Joint Commission on Education for Holy Orders, moved a Resolution for the repeal of Canon 30, "Of Education for Holy Orders", which established the Joint Commission of that name, and the enactment of a new Canon 30, establishing the Board for Theological Education and defining its functions.

Resolution adopted

(See Concurrent Action—"Canon 30")

Final Action: Adopted

The Bishop of Bethlehem moved a Resolution to reserve the unexpended funds of the Commission on Education for Holy Orders for the use of the Conference of Seminary Deans.

Resolution adopted

(See Concurrent Action—"Seminary Deans")

Final Action: Adopted

Ecumenical Consultations on Liturgical Texts

The Bishop of Louisiana, for the Committee on the Book of Common Prayer, reported that the Committee had considered and now recommended favorable action on Resolution # 2, contained in the Interim Report of the Standing Liturgical Commission (Appendix 5, page 335), authorizing the said Commission to consult with similar groups in other Communions with a view to reaching a common mind on essential liturgical structures and basic formularies.

Resolution adopted

(See Concurrent Action—"Common Liturgical Texts")

Final Action: Adopted

"COCU Liturgy"

The Bishop of Louisiana, for the Committee on the Book of

Common Prayer, recommended the adoption of the Resolution proposed by the Standing Liturgical Commission, authorizing a trial use, subject to certain restrictions, of the so-called "COCU Liturgy", on occasions of ecumenical worship.

The Bishop of Fond du Lac moved that the Resolution be referred to the Committee for further consideration.

Motion carried

Trial Use of Various Anglican Liturgies

The Bishop of Louisiana reported that the Committee on the Book of Common Prayer recommended that the House do not adopt the Resolutions contained in Memorials from the Dioceses of South Florida, New York, and Connecticut, which would have authorized the trial use in this Church of all eucharistic liturgies set forth experimentally by any Church of the Anglican Communion.

Bishop Noland moved that the Committee be discharged from further consideration of the said Memorials.

Motion carried
Committee discharged

The Bishop of Louisiana moved that the Committee on the Book of Common Prayer be likewise discharged from further consideration of a Memorial from the Diocese of Massachusetts, of similar import.

The Bishop of Northern California moved a Substitute Resolution.

Resolution adopted

(See Concurrent Action—"Anglican Eucharistic Rites")

Final Action: Not Adopted

Interruption

A lay woman from the Diocese of Michigan, Mrs. Philip H. Eckert, interrupted the proceedings of the House, and requested permission to speak.

The Bishop of North Carolina moved that Mrs. Eckert be granted permission to address the House.

Motion carried

Mrs. Eckert addressed the House.

Noon-day Prayers

The Bishop of Panama and the Canal Zone led the House in noon-day prayers.

Recess

The House recessed at 12:30 p.m.

The House re-convened at 2:00 p.m., with the Vice-Chairman, the Bishop of Bethlehem, in the Chair.

"COCU Liturgy" (Continued)

The Bishop of Louisiana, for the Committee on the Book of Common Prayer, moved the adoption of the first part of the Resolution proposed by the Standing Liturgical Commission for the trial-use authorization of the "COCU Liturgy" (See Appendix 5, page 335), omitting the two provisos contained therein.

Resolution adopted

(See Concurrent Action—"COCU Liturgy")

Final Action: Adopted

Bishop Noland then moved the adoption of a separate Resolution, combining the two provisos of the Liturgical Commission's proposal, as follows:

Resolved, the House of Deputies concurring, That when an ordained priest of this Church is the celebrant, or one of the celebrants, at a con-celebrated service, the rubric on page 35 of the COCU Liturgy, concerning the reverent disposition of the blessed elements, will be scrupulously observed.

The Bishop of Fond du Lac moved to amend the motion by deleting the words "Or one of the celebrants at a con-celebrated service".

Amendment not adopted (Yes, 53; No, 54)

The Bishop of Chicago moved to table the Resolution.

Motion carried

Advisory Council on the Church's Teaching

The First Vice-President of the Executive Council, Bishop Bayne, moved the following Resolution:

That this House re-affirm its endorsement of the proposals concerning Theological Process in the Church, specifically those having to do with the publication of books and the planning of regional assemblies, and request the President to take such steps as may be appropriate and possible to secure this for this Church, or on unofficial and voluntary basis.

Motion not carried

Bishop Coadjutor for Haiti

The Bishop of Massachusetts, reporting for the Committee on Overseas Missions, recommended the adoption of the Resolution

submitted by the Bishop of Costa Rica, concerning a Bishop Coadjutor for Haiti, and moved the following:

Resolved, That this House support the request from the Missionary Diocese of Haiti calling for the election of a Bishop Coadjutor at the next General Convention, and that the process for such an election be implemented accordingly.

Motion carried

This action was communicated, for information only, to the House of Deputies in Message No. 51.

Women as Lay Readers

The Bishop of the Dominican Republic, for the Committee on Canons, moved that the House concur with the House of Deputies in adopting the Resolution amending Canon 49, "On Lay Readers", so as to permit of the normal, rather than the exceptional, licensing of women as Lay Readers.

The House concurred

(See Concurrent Action—"Canon 49, Sec. 1")

Election of Missionary Bishops

The Bishop of the Dominican Republic, for the Committee on Canons, moved the adoption of a Resolution amending the Canon "Of Missionary Bishops" so as to permit the House of Bishops to delegate to a Missionary District, when appropriate, the right to elect its own Bishop.

Resolution adopted

(See Concurrent Action—"Canon 39, Sec. 2")

Final Action: Adopted

The Bishop of the Dominican Republic then moved that the Committee on Canons be discharged from further consideration of Memorials on the same subject from the Province of the Caribbean and from the Committee itself.

Motion carried

Committee discharged

Lambeth Resolutions on the Ministry

The Bishop Coadjutor of Massachusetts, for the Committee on Memorials and Petitions, moved the adoption of a Resolution proposed by the Executive Council's *ad hoc* Committee on the Laity, calling for a study of the Resolutions of the Lambeth Conference of 1968 on the subject of the ordained Ministry of the Church, and of the eligibility of women therefor.

Resolution adopted

Retirement Allowance for Missionary Bishops

The Bishop Coadjutor of Massachusetts, on behalf of the Committee on Memorials and Petitions, moved the adoption of a Resolution proposed by the Committee on the Resignations of Bishops, increasing the retiring allowance for Missionary Bishops.

Resolution adopted

(See Concurrent Action—"Canon 42, Sec. 8 (e)")

Final Action: Adopted

Creative Responses to Change

The Bishop Coadjutor of Massachusetts reported that the Committee on Memorials and Petitions had considered a Resolution on Creative Responses to Change, proposed by the Joint Commission on Renewal, and, while sympathetic to the aims, was able to find little in the Resolution which would accomplish those aims.

Bishop Burgess moved that the Committee be discharged from further consideration of the Resolution.

**Motion carried
Committee discharged**

Church Army

The Bishop Coadjutor of Massachusetts, on behalf of the Committee on Memorials and Petitions, moved the adoption of a Resolution sponsored by the Bishop of North Dakota, commending the Church Army.

Resolution adopted

(See Concurrent Action—"Church Army")

Final Action: Not Adopted

Mentally Retarded

The Bishop Coadjutor of Massachusetts requested that the Committee on Memorials and Petitions be discharged from further consideration of a Memorial from the Diocese of Albany on the subject of the mentally retarded and physically handicapped, on the grounds that the problem is being handled as adequately as possible by existing units of the Executive Council.

**Motion carried
Committee discharged**

Ordained and Licensed Ministries

The Bishop Coadjutor of Massachusetts, for the Committee on Memorials and Petitions, moved that the House adopt the Resolution proposed by the Executive Council's *ad hoc* Committee on

the Laity, calling for the establishment of a Joint Commission on Ordained and Licensed Ministries.

Resolution adopted

(See Concurrent Action—"Ordained and Licensed Ministries")

Final Action: Adopted

Women in the Church

The Bishop Coadjutor of Massachusetts, on behalf of the Committee on Memorials and Petitions, in respect of a Memorial from the Vestry of Grace Church, Syracuse, New York, containing several Resolutions, moved that the Committee on Memorials and Petitions be discharged from further consideration of the matters, and that the several Resolutions be referred to other Committees, as follows:

Resolution # 1 to Canons

Resolution # 2 to Deaconesses

Resolution # 3 to the Standing Liturgical Commission

Motion carried

References so ordered

With regard to Resolutions # 4, # 5, and # 6, Bishop Burgess reported that they had been already dealt with in previous action of the House.

The Suffragan Bishop of Washington, reporting for the Committee on Social and International Affairs, moved a two-part Resolution on the national Selective Service system.

The Question was divided.

The first Resolution, with the preamble, was put to a vote.

Resolution adopted

The second Resolution was re-referred.

(See Concurrent Action—"Selective Service System")

Final Action: Not Adopted

War in Viet Nam

The Suffragan Bishop of Washington, for the Committee on Social and International Affairs, moved the following Resolution on the War in Viet Nam:

Whereas, The youth representatives to this General Convention, reiterating the spirit of the Lambeth Resolution of 1930 on war, have reminded us that "the mission of the Church is to spread the good news that men are the children of God and that as his children we sin when we utilize war as a method of settling disputes, for we have been taught by our Lord, "Love one another as I have loved you"; and

Whereas, Although we are encouraged by the President's expressed intent to withdraw our armed forces from Viet Nam, we deplore the slowness with which this policy is being implemented; and

Whereas, The deaths of 35,000 American young men in well-intentioned but debatable policy should not militate against a change in that policy, since they, by their deaths, and their bereaved families, deserve a strong America far more than those of us who have borne no sacrifice; therefore, be it

Resolved, The House of Deputies concurring, That we urge the rapid withdrawal of our armed forces from Viet Nam and the immediate reducing of the scale of fighting, looking to prompt achievement of a cease-fire, in order to minimize casualties, until such withdrawal is accomplished; and be it further

Resolved, That we believe the restoration of faith by the American people in the moral integrity of our government as an instrument of peace, with justice at home, ranks higher in priority than the attempted enhancement of our government's prestige and credibility in certain foreign countries; and be it further

Resolved, That we believe the deaths of American youth in Viet Nam will have been in vain if their deaths lead only to a prolonged continuation of the killing of the best young people in both America and Viet Nam; and be it further

Resolved, That we urge the United States Government, at the time of our withdrawal, and upon the establishment of peace, to devote substantial funds to the rebuilding of Viet Nam, in the devastation of which we have been so heavily involved.

The Suffragan Bishop of Oregon moved to amend, by eliminating the words "restoration of" in the second Resolved clause, and by changing the word "higher" in the second Resolved clause, to read "high", and by eliminating the remaining portion of that clause.

Amendment adopted
(Yes, 58; No, 56)

The Suffragan Bishop of Oregon moved to eliminate the fourth and last Resolved clause.

Amendment not adopted

The Bishop of Alabama moved to table the Resolution.

Motion carried

Draft Counseling

The Suffragan Bishop of Washington, for the Committee on Social and International Affairs, moved the following Resolution:

Whereas, The General Convention of 1967 directed that the "several Dioceses and the staff of the Executive Council be urged to provide counsel and legal advice to those members of our Church who have problems of conscience with regard to the prospect of the military draft"; and

Whereas, The above Resolution has not been successfully or extensively implemented in most jurisdictions to date; and

Whereas, The unpopularity of the Vietnamese conflict and the continued inequities of the Selective Service System intensifies the dilemma of youth; therefore be it

Resolved, The House of Deputies concurring, That this Convention reaffirm the 1967 action "On Conscientious Objection" and directs the Executive Council

1. To assist efforts to establish draft counseling centers in each Diocese, co-operating with, and assisting wherever possible, other community agencies engaged in this counseling service, and supplying funds if they are needed to accomplish this;

2. To continue to assist young men who encounter legal problems with the draft and to help them secure and afford competent legal counsel, in order that their rights will be fully protected;

3. To support in appropriate ways, young men who are facing the question of military service, whatever their conscientious personal decision may be; and be it further

Resolved, The House of Deputies concurring, That this Convention request the Executive Council to appropriate \$60,000.00 for this purpose in 1970, and that sufficient funds be requested to be placed in the Budget for the 1970-73 triennium, to enable these purposes.

The Bishop of West Missouri moved to amend, by deleting the words, "and supply funds if they are needed to accomplish this" from the first Resolved clause and to delete the second clause.

The Bishop of Southern Virginia moved to table the entire Resolution.

Motion carried

Messages from the House of Deputies

The Secretary reported the receipt of Messages from the House of Deputies, as follows:

Message No. 16—Concurring with Message No. 4 of this House on Fringe Benefits for the Clergy.

(See Concurrent Action—"Group-Life/Major-Medical Insurance")

Message No. 17—Permission for the Division of the Diocese of South Florida.

The House concurred

(See Concurrent Action—"South Florida Division")

The Bishop of South Florida addressed the House.

Message No. 18—Erection of Diocese of Hawaii.

The House concurred

(See Concurrent Action—"Hawaii, New Diocese")

The Bishop of South Dakota moved that the House extend greetings and congratulations to Bishop Kennedy on this occasion.

Motion carried

The Suffragan Bishop of Honolulu addressed the House.

Message of Condolence

The Bishop of California moved that the House send a message of condolence and sympathy to Diane Kennedy Pike, upon the confirmation of the death, in the Wilderness of Judaea, of her late husband, James Albert Pike, formerly Bishop of California.

Motion carried

Okinawa—Continued Support of

The Deputy for Overseas Relations of the Executive Council moved the following Resolution:

Whereas, The Missionary District of Okinawa was established in full mutual understanding with the *Nippon Sei Kokai* that, during at least the first ten years of development of the District, this Church would give maximum possible sustaining support, to the end that the Church in Okinawa would be able to take its self-sustaining place among the Dioceses of the *Nippon Sei Kokai*, be it, and it is hereby,

Resolved, That it is the intention of this House to do all that it can to support and maintain that pledge, regardless of the date when ecclesiastical jurisdiction of the Missionary District of Okinawa shall pass to the *Nippon Sei Kokai*.

Resolution adopted

Proposed Re-organization of Church's Executive Function

The Bishop of Southern Ohio, reporting for the Committee on Mutual Responsibility, moved that the said Committee be discharged from further consideration of that portion of the Interim Report of the Joint Commission on the Structure of the Church, entitled, "The Presidency" (See Appendix 9, page 360).

Motion carried

Non-metropolitan Areas

The Bishop of Western Kansas, for the Committee on Town and Country, reminded the House that it had concurred with the House of Deputies in adopting the Resolution, contained in Message No. 15 of that House, affirming the mission of the Church to non-metropolitan America. He reported that, since his Committee had been informed that the House of Deputies' Committee on Rural Work had no plans to make recommendations concerning the other Resolutions proposed by the Joint Commission in its Interim Report

(See Appendix 7, page 340), the Resolution proposing the establishment of a million-dollar fund in the next triennium, for grants to encourage projects in non-metropolitan areas, would be referred direct to the Joint Committee on Program and Budget.

Associated Parishes

The Suffragan Bishop of Oklahoma, on a point of personal privilege, addressed the House on the work and plans of "Associated Parishes, Inc."

Position of the House on War and the Draft

The Bishop of Pittsburgh, on a point of personal privilege, spoke of the urgent necessity of this House taking stands on the matters of the Selective Service System and the War in Viet Nam.

Conscientious Objectors

The Suffragan Bishop of Washington, for the Committee on Social and International Affairs, moved a Resolution on Conscientious Objectors, including a request to the President of the United States to grant amnesty to draft-evaders.

Resolution adopted

(See Concurrent Action—"Amnesty for Draft Evaders")

Final Action: Not Adopted

Adjournment

After announcements by the Secretary, the House adjourned at 5:45 p.m.

SIXTH DAY

SEPTEMBER 5, 1969

The Presiding Bishop called the House to order at 9:25 a.m.

The Bishop of Nicaragua read a Lesson from the Holy Scriptures.

The Presiding Bishop conducted the devotions of the House.

Messages from the House of Deputies

The Secretary reported the receipt of Messages from the House of Deputies, as follows:

Message No. 19—Supporting actions of the Executive Council in race relations.

The House concurred

(See Concurrent Action—"Executive Council—Racial Program")

Message No. 20—Penal Reform.

The House concurred

(See Concurrent Action—"Penal Reform")

Message No. 21—Concur with House of Bishops No. 22.

(See Concurrent Action—"Bucharest Statement")

Message No. 22—Concur with House of Bishops No. 5.

(See Concurrent Action—"Anglican Consultative Council")

Message No. 23—Admission of Candidates in Special Cases.

Referred to Canons

(See Concurrent Action—"Canon 26, Sec. 5 (d)")

Final Action: Adopted

Message No. 24—Admission to Holy Orders in Special Cases.

Referred to Canons

(See Concurrent Action—"Canon 32")

Final Action: Adopted

Message No. 25—Non-concur with House of Bishops No. 23.

(See Concurrent Action—"Church's Teaching Advisory Council")

Message No. 26—Self-supporting Ministers and their Bishops.

Referred to Canons

(See Concurrent Action—"Canon 44")

Final Action: Adopted

Message No. 27—Special List of Secretary of House of Bishops.

Referred to Canons

(See Concurrent Action—"Canon 63, Sec. 2")

Final Action: Adopted

Message No. 28—Indian and Eskimo Fund.

The House concurred

(See Concurrent Action—"Community Development Funds—Indian and Eskimo")

Message No. 29—Concur with House of Bishops No. 24.

(See Concurrent Action—"Canon 8, Sec. 1")

Message No. 30—Concur with House of Bishops No. 7.

(See Concurrent Action—"Canon 1, Sec. 6 (b) (8)")

Message No. 31—Concur with House of Bishops No. 8.

(See Concurrent Action—"Canon 1, Sec. 6 (e)")

- Message No. 32*—Concur with House of Bishops No. 9.
(See Concurrent Action—"Canon 1, Sec. 6 (d)")
- Message No. 33*—Concur with House of Bishops No. 10.
(See Concurrent Action—"Canon 53, new Sec. 4")
- Message No. 34*—Concur with House of Bishops No. 11.
(See Concurrent Action—"Canon 62, Sec. 1")
- Message No. 35*—Concur with House of Bishops No. 12.
(See Concurrent Action—"Canon 65, Sec. 3 (e)")
- Message No. 36*—Concur with House of Bishops No. 13.
(See Concurrent Action—"Canon 57, Sec. 5")
- Message No. 37*—Concur with House of Bishops No. 14.
(See Concurrent Action—"Canon 57, Sec. 6")
- Message No. 38*—Concur with House of Bishops No. 15.
(See Concurrent Action—"Canon 58, Sec. 6")
- Message No. 39*—Concur with House of Bishops No. 16.
(See Concurrent Action—"Canon 60, Sec. 1")
- Message No. 40*—Concur with House of Bishops No. 17.
(See Concurrent Action—"Canon 64, New Sec. 1")
- Message No. 41*—Concur with House of Bishops No. 18.
(See Concurrent Action—"Canon 65, Sec. 2")
- Message No. 42*—Concur with House of Bishops No. 19.
(See Concurrent Action—"Canon 65, Sec. 4")
- Message No. 43*—Concur with House of Bishops No. 20.
(See Concurrent Action—"Canon 65, Sec. 5")
- Message No. 44*—Concur with House of Bishops No. 21.
(See Concurrent Action—"Canon 65, Sec. 3")
- Message No. 45*—Candidates as Deputies.

The Committee on Canons, being consulted, reported that the amendment had been considered and approved.

The House concurred

(See Concurrent Action—"Canon 28, repeal Sec. 5")

Message No. 46—Additional Appropriation for Structure Commission.

The House concurred

(See Concurrent Action—"General Convention Budget—Structure")

Message No. 47—Increase Assessment Rate.

The House concurred

(See Concurrent Action—"General Convention Budget—Assessment")

Message No. 48—Clergy Deployment Office.

The House concurred

(See Concurrent Action—"Clergy Deployment Office")

Message No. 49—Concur with House of Bishops No. 6.

(See Concurrent Action—"Ecumenical Process of Renewal")

Union of Black Clergy and Laity

The Secretary read a communication, entitled, "A Parting Word to Special General Convention II from the President and Executive Director of the Union of Black Clergy and Laity".

The Suffragan Bishop of New York moved the following Resolution:

Resolved, That the statement from the Union of Black Clergy and Laity, read in this House on September 5, 1969, be not received.

The Bishop of Central New York moved that the Resolution be tabled.

Motion not carried

The Bishop of Erie moved a Substitute, as follows:

That the letter be received in faith, hope, love, and understanding.

Substitute not adopted

The Bishop of West Texas moved that the whole matter be tabled.

Motion carried

Position Paper on Drugs

The Bishop of Michigan, Chairman of the Committee on the Pastoral, distributed copies of the Position Paper on Drug Dependency, Addiction, and Abuse, which had been previously adopted. (See page V.)

Messages from the House of Deputies

The Secretary reported the receipt of Messages from the House of Deputies, as follows:

Message No. 50—Appropriation for Joint Committee to Nominate for the Executive Council.

The House concurred

(See Concurrent Action—"Executive Council Nominations")

Message No. 51—Concur with House of Bishops No. 29.

(See Concurrent Action—"Executive Council Nominations")

Message No. 53—To Structure Commission *re* Provinces.

The House concurred

Message No. 54—To Structure Commission *re* Overseas Dioceses.

The House concurred

Message No. 55—To Structure Commission *re* Proportional Representation.

The House concurred

Message No. 56—To Structure Commission *re* Diocesan Boundaries.

The House concurred

(See Concurrent Action—"Structure Commission Referrals")

Message No. 57—Recommendation to Houston Convention *re* frequency of Conventions.

The House concurred

(See Concurrent Action—"General Convention—Biennial Meetings")

Message No. 58—Recommendation to Dioceses *re* Young People on Diocesan Councils.

The House concurred

(See Concurrent Action—"Young People on Diocesan Councils")

Message No. 59—Agenda Committee for Houston.

The House concurred

(See Concurrent Action—"General Convention, 1970")

Message No. 60—Establishing Joint Committee to Nominate for the Executive Council.

The House concurred

(See Concurrent Action—"Executive Council Nominations")

Message No. 61—Concur with House of Bishops No. 33.

(See Concurrent Action—"Special Offering")

Message No. 62—Professional Church Workers.

Referred to Canons

(See Concurrent Action—"Canon 52")

Final Action: Adopted.

Concurring in Amending Canons

The Bishop of the Dominican Republic, for the Committee on Canons, recommended that the House concur with the actions of the House of Deputies contained in the following Messages:

Message No. 23—Canon 26, Sec. 5 (d)

The House concurred

Message No. 24—Canon 32

The House concurred

Message No. 26—Canon 44

The House concurred

Message No. 27—Canon 63

The House concurred

Message No. 52—Canon 4, Sec. 1

The House concurred

Message No. 62—Canon 52

The House concurred

(Concurrent Action—"Canons", as indicated)

Special Offering

The Bishop of Missouri moved the following:

That the members of this House invite the Deputies and Additional Representatives of the several Dioceses to join them in pledging the full \$300,000.00 for the support of self-determined programs by blacks, Indians, and Eskimos, as authorized by this Special General Convention II; and that the Presiding Bishop and the President of the House of Deputies appoint a Joint Committee to co-ordinate this effort.

Motion carried

The Presiding Bishop appointed a Committee composed of the Bishops of New Hampshire (Chairman), Missouri, Florida, and

Southwest Virginia, and the Suffragan Bishop of California.

Expenses—Discharge of Referrals

The Bishop of Southern Ohio, for the Joint Committee on Expenses, moved that the Committee be discharged from further consideration of two matters that had been referred; namely, a financial request from the Joint Commission on Renewal and one for an appropriation for a Clergy Employee-Benefits Plan.

**Motion carried
Committee discharged**

Resolutions of Courtesy

The Chairman of the Committee on Dispatch of Business called for Resolutions of Courtesy.

The Bishop Coadjutor of Massachusetts moved the following:

Whereas, This Special Convention, has been planned and arranged under unusual and uncertain circumstances; and

Whereas, These arrangements have been fulfilled most successfully and carefully, with attention to every detail of our comfort and well-being; be it

Resolved, That the House of Bishops express to the Bishop of Northern Indiana, Dean Robert Royster, and the officials and people of this Diocese, our gratitude and praise for all they have done towards the success of this meeting.

Motion carried

Whereas, For some time we have entertained thoughts of the feasibility of holding the General Convention in less luxurious surroundings, possibly on a college campus; and

Whereas, The University of Notre Dame has extended every facility to make our stay here comfortable and pleasant; be it

Resolved, That we express to Father Hesburgh, President of Notre Dame, and to those officials directly responsible, gratitude for their generous hospitality and warm welcome for this historic occasion; and be it further

Resolved, That we are especially appreciative of the quality and variety of food offered us, feeling that it has contributed much to the high morale of our meetings.

Motion carried

The Bishop of Vermont moved the following:

Whereas, The Torch-Teeners, a singing group from Cleveland, Ohio, brought to many of the Convention members joy and a sense of well-being on the opening evening of this Special General Convention by

their expression of hope, joy, and love, through the song-fest which they conducted outside of the cafeteria; and

Whereas, They made a real contribution to our lives and to the work of this Convention; therefore, be it

Resolved, That the House of Bishops express to the Torch-Teeners, through the Bishop of Ohio, the gratitude of its members.

Motion carried

The Suffragan Bishop of Washington moved the following:

Resolved, That the House of Bishops express its deep appreciation to The Associated Parishes, Inc., for those services of worship which they arranged.

Motion carried

The Bishop of Western North Carolina expressed appreciation to the Presiding Bishop for his spiritual leadership at this Convention.

Motion carried
(By Acclamation)

The Bishop of New Hampshire moved the following:

Resolved, That the House of Bishops express its appreciation to the Bishop of Southern Ohio for his work as the Chairman of the Joint Committee on Expenses.

Motion carried

The Presiding Bishop expressed the appreciation of the House to the pages who had served during the Convention.

The Suffragan Bishop of Michigan moved the following:

Resolved, That the House of Bishops express its appreciation to the Secretary, the Suffragan Bishop of Texas (Bishop Bailey), and his staff (the Rev. Charles J. Dobbins of Corpus Christi, Texas, and Mrs. Gordon Carlisle of Houston, Texas) for their service to the House.

Motion carried

The Bishop of Massachusetts moved the following:

Resolved, That an expression of gratitude be sent by this House to the Rev. Martin Bell and the Rev. David Strang for the activities arranged by them at the "Gathering Place".

Motion carried

The Bishop of Kentucky moved the following:

Resolved, That the Bishop of Wyoming be thanked for "the agony and the ecstasy" that he absorbed on behalf of the Convention as the Chairman of the Agenda Committee.

Motion carried

Work Groups at this Convention

The Bishop of Wyoming, Chairman of the Advisory Committee on Agenda for this Special General Convention, reported to the House of Bishops a summary of the evaluation of the work-group program.

Incomplete Legislation

The Suffragan Bishop of South Florida, Bishop Duncan, requested the Presiding Bishop to ask the Committee of Nine to prepare guidelines for the members of this House with regard to the use of undue influence and the machinery of the House of Deputies to defeat legislation which has been passed by this House.

The Bishop of Atlanta moved the following:

Resolved, That all legislation of the House of Bishops which died in the House of Deputies at the Seattle General Convention of 1967 be referred to an appropriate Committee for implementation.

Motion carried

The Chair referred the action to the Joint Commission on Commissions and Committees.

Grants for Experiments in Non-metropolitan Areas

The Bishop of Western Kansas moved the following:

Resolved, That the House of Bishops express its support of the matter of Grants for Regional and Area Planning embodied in Resolution 3 of the Interim Report of the Joint Committee for Non-Metropolitan Areas (Appendix 7, page 346), and encourage the Joint Committee to submit an asking to the next General Convention for this purpose.

Motion carried

Recess

The House recessed for ten minutes.

The Presiding Bishop called the House to order at 11:15 a.m.

Messages from the House of Deputies

The Secretary reported the receipt of Messages from the House of Deputies, as follows:

Message No. 64—Concur with the House of Bishops No. 49.
(See Concurrent Action—"Canon 42, Sec. 8")

Message No. 65—Concur with House of Bishops No. 25.
(See Concurrent Action—"Canon 48")

Message No. 66—Concur with House of Bishops No. 26.
(See Concurrent Action—"Canon 38, Sec. 1(e)")

Message No. 67—Concur, with Amendments, with House of Bishops No. 48.

The House concurred

(See Concurrent Action—"Ordained and Licensed Ministries")

Message No. 68—Concur with House of Bishops No. 42.

(See Concurrent Action—"Seminary Deans")

Message No. 69—Concur, with Amendments, with House of Bishops No. 41.

The House concurred

(See Concurrent Action—"Canon 30")

Message No. 70—Non-concur with House of Bishops No. 44.

(See Concurrent Action—"Anglican Eucharistic Rites")

Message No. 71—Concur with House of Bishops No. 43.

(See Concurrent Action—"Common Liturgical Texts and Forms")

Recess

The House recessed for ten minutes.

The Presiding Bishop called the House to order at 11:45 a.m.

Special Offering

The Bishop of Vermont outlined, on behalf of the Committee on the Special Offering of General Convention, the plans for his Committee and announced a proposed mailing to all clergy with an explanation and an invitation to participate.

Agenda Committee for Houston

The Suffragan Bishop of Connecticut moved that the House rescind its concurrence with House of Deputies Message No. 59, on a proposed Agenda Committee for General Convention 1970.

Motion not carried

(Yes, 36; No, 48)

The Bishop of West Missouri moved the following:

Resolved, That the House of Bishops recommend to the Agenda Committee for the 1970 General Convention that, should a conference-type meeting be planned, the General Convention of 1970 be divided, in order that the Conference and the legislative sessions not be mixed.

Motion not carried

(Yes, 27; No, 54)

Self-Supporting Priesthood

The Secretary reported the receipt of Message No. 61A from the House of Deputies, concerning a self-supporting priesthood.

Referred to Canons

The Bishop of the Dominican Republic, for the Committee on Canons, moved concurrence.

The House did not concur

Business Completed

The Chairman of the Committee on the Dispatch of Business announced that the House of Bishops had completed all its business.

The House applauded the work of the Bishop of Indianapolis.

Messages from the House of Deputies

The Secretary read Messages from the House of Deputies.

Message No. 73—Concur with House of Bishops No. 27.
(See Concurrent Action—"Lambeth on Baptism and Confirmation")

Message No. 74—Concur with House of Bishops No. 52.
(See Concurrent Action—"Canon 39")

Message No. 76—Non-concur with House of Bishops No. 32.
(See Concurrent Action—"General Convention Special Program—Procedures")

Adjournment

The Chairman of the Committee on Dispatch of Business moved:

Resolved, That the House of Bishops inform the House of Deputies that it has completed its business and stands ready to adjourn when final messages are received from the House of Deputies.

Motion carried

The Secretary reported the receipt of Message No. 75 from the House of Deputies, informing this House that the House of Deputies had completed its business and stood ready to adjourn.

The Bishop of West Missouri moved that the House adjourn *sine die*.

Motion carried

The Presiding Bishop pronounced a Benediction and the House was adjourned at 12:07 p.m. on Friday, September 5, 1969.

JOHN ELBRIDGE HINES
Presiding Bishop

SCOTT FIELD BAILEY
Secretary

**SPECIAL
GENERAL CONVENTION II
1969**

**JOURNAL OF PROCEEDINGS
OF THE
HOUSE OF DEPUTIES**

OFFICERS OF THE HOUSE OF DEPUTIES

PRESIDENT

The Rev. John Bowen Coburn, D.D.
New York, New York

VICE-PRESIDENT

Charles M. Crump
Memphis, Tennessee

SECRETARY

The Rev. Canon Charles M. Guilbert, S.T.D.
815 Second Avenue, New York, N. Y. 10017

ASSISTANT SECRETARIES

The Rev. Robert E. Holzhammer
Iowa City, Iowa

The Rev. Stuart M. Stewart
Chicago, Illinois

Mrs. Dorothy J. White
New York, New York

TREASURER OF THE GENERAL CONVENTION

Richard P. Kent, Jr.
815 Second Avenue, New York, 10017

DEPUTIES TO THE SPECIAL GENERAL CONVENTION

1969

DEPUTIES FROM DIOCESES

DIOCESE OF ALABAMA	
<i>Clerical Deputies</i>	<i>Lay Deputies</i>
Rev. Ben. A. Meginniss	Mobile Betts Slingluff, Jr.
Rev. Mark Waldo	Montgomery B. M. Miller Childers
Rev. Martin Tilson	Birmingham Evans Dunn
Rev. Hoyt Winslett, Jr.	Gunterville Robert Tomlinson III
	Florence
DIOCESE OF ALBANY	
Very Rev. David S. Ball	Albany Hector J. Buell
Rev. Darwin Kirby, Jr.	Schenectady Storrs M. Bishop ¹
Rev. John R. Ramsey	Ogdensburg Stuart A. Winning, M.D.
Rev. James W. Pennock	Potsdam Roger T. Estabrook
	West Albany
DIOCESE OF ARIZONA	
Rev. John C. Fowler	Tucson Paul Roca
Rev. Charles H. Crawford	Yuma William W. Clore
Rev. Lewis H. Long	Phoenix W. Edward Morgan
Rev. Howard Blackburn	Sun City Harold Rutherford
	Cave Creek
DIOCESE OF ARKANSAS	
Very Rev. Charles A. Higgins, D.D.	Little Rock Frederick K. Darragh, Jr.
Rev. John Gordon Swope, Jr.	Little Rock Ernest B. Wilson
Rev. Emery Washington	Forrest City William C. Bridgforth
Rev. Joseph B. Tucker	Harrison Allen Keesee ²
	Helena
DIOCESE OF ATLANTA	
Very Rev. David B. Collins	Atlanta Edwin L. Sterme
Rev. Edward E. Tatek, D.D.	Atlanta Seaton G. Bailey
	Griffin

¹ Mr. James D. McNary took the place of Mr. Storrs M. Bishop on the 2nd day.

² Mr. Alfred B. Nimocks took the place of Allen Keesee.

<i>Clerical Deputies</i>		<i>Lay Deputies</i>	
Rev. Martin D. Gable		James E. Boyd, Ph.D.	
	<i>Atlanta</i>		<i>Carrollton</i>
Rev. T. Stewart Matthews		Daniel A. McKeever	
	<i>Marietta</i>		<i>Atlanta</i>
DIOCESE OF BETHLEHEM			
Ven. Edward W. Stiess, D.D.		Marius L. Bressoud, Jr.	
	<i>Wilkes Barre</i>		<i>Bethlehem</i>
Rev. Canon H. Arthur Doersam		James R. Nazley, Jr.	
	<i>Bethlehem</i>		<i>Pottsville</i>
Rev. James E. Moodey		Jesse D. Pierson	
	<i>Scranton</i>		<i>Stroudsburg</i>
Rev. Lloyd Edgar Teter, Jr.			
	<i>Lebanon</i>		
DIOCESE OF CALIFORNIA			
Rev. Massey H. Shepherd, Ph.D.		Philip H. Rhineland, Ph.D.	
	<i>Berkeley</i>		<i>Stanford University</i>
Rev. Richard E. Byfield		Philip Adams, LL.D.	
	<i>Palo Alto</i>		<i>San Francisco</i>
Very Rev. C. Julian Bartlett, D.D.		Philip Dalton	
	<i>San Francisco</i>		<i>San Francisco</i>
Rev. Lesley Wilder, D.D.		O. Reeves Cross	
	<i>San Mateo</i>		<i>Berkeley</i>
DIOCESE OF CENTRAL NEW YORK			
Rev. H. William Foreman		Hugh R. Jones	
	<i>Manlius</i>		<i>Utica</i>
Rev. W. Paul Thompson		Frank T. Wood, Jr.	
	<i>Binghamton</i>		<i>Syracuse</i>
Rev. George E. Bates		George T. Driscoll ³	
	<i>Syracuse</i>		<i>Syracuse</i>
Rev. Donald R. J. Read		Thomas H. Dyer	
	<i>Johnson City</i>		<i>Marcellus</i>
DIOCESE OF CHICAGO			
Ven. J. Ralph Deppen, D.D.		Ernest N. Robinson	
	<i>Chicago</i>		<i>Lincolnwood</i>
Very Rev. Wm. F. Maxwell, Jr. D.D.		Russell B. Joseph	
	<i>Chicago</i>		<i>Wilmette</i>
Rev. Christian A. Hovde, Ph.D.		Arlindo S. Cate	
	<i>Chicago</i>		<i>Chicago</i>
Very Rev. Samuel J. Martin, D.D.		George H. Turner	
	<i>Chicago</i>		<i>Glen Ellyn</i>
DIOCESE OF COLORADO			
Rev. A. Balfour Patterson, Jr., D.D.		Martin A. Ohlander ⁴	
	<i>Boulder</i>		<i>Colorado Springs</i>
Rev. Herbert M. Barrall		John L. Carson III	
	<i>Denver</i>		<i>Littleton</i>
Rev. Chauncey F. Minnick		Karl Arndt, M.D.	
	<i>Pueblo</i>		<i>Denver</i>
Rev. Alexander T. Patience		Chapman Young, Jr.	
	<i>Denver</i>		<i>Castle Rock</i>

³ Mr. Cyrus M. Higley took the place of Mr. George T. Driscoll on the 1st day.

⁴ Mr. Glen Davis took the place of Martin A. Ohlander on the 5th day.

DIOCESE OF CONNECTICUT

<i>Clerical Deputies</i>	<i>Lay Deputies</i>
Rev. Canon Ralph D. Read, S.T.D. <i>Hartford</i>	Hon. Gerald A. Lamb <i>Waterbury</i>
Very Rev. Robert S. Beecher, D.D. <i>Hartford</i>	Henry P. Bakewell <i>Hartford</i>
Rev. Kingsland Van Winkle, S.T.D. <i>Hartford</i>	Roger W. Hartt <i>Fairfield</i>
Rev. E. Otis Charles <i>Washington</i>	William Attwood, Jr. <i>New Britain</i>

DIOCESE OF DALLAS

Rev. James P. DeWolfe, Jr. <i>Fort Worth</i>	Paul Thorp <i>Dallas</i>
Rev. Donald Henning <i>Dallas</i>	J. Irion Worsham <i>Dallas</i>
Very Rev. C. Preston Wiles, Ph.D. <i>Dallas</i>	C. E. Juday <i>Garland</i>
Rev. Homer Rogers <i>Dallas</i>	Joe Bell <i>Fort Worth</i>

DIOCESE OF DELAWARE

Very Rev. Lloyd E. Gressle, D.D. <i>Wilmington</i>	James T. McKinstry <i>Wilmington</i>
Rev. Canon Victor Kusik, D.D. <i>Bridgeville</i>	Houston Wilson <i>Georgetown</i>
Rev. Lloyd S. Casson <i>Wilmington</i>	George L. Frick <i>Hockessin</i>
Rev. John L. O'Hear, D.D. <i>Wilmington</i>	Max S. Bell, Jr. <i>Wilmington</i>

DIOCESE OF EAST CAROLINA

Rev. C. Edward Sharp <i>New Bern</i>	Walker Taylor, Jr. <i>Wilmington</i>
Rev. E. B. Jeffress, Jr. <i>Kinston</i>	Wallace C. Murchison <i>Wilmington</i>
Rev. William L. Dols, Jr. <i>Wilmington</i>	William S. Page <i>Kinston</i>
Rev. Edwin E. Kirton <i>Wilmington</i>	Thurman Williams <i>Fayetteville</i>

DIOCESE OF EASTON

Rev. Robert P. Varley, Th.D. <i>Salisbury</i>	Frank W. Hynson (Capt.) <i>Chestertown</i>
Rev. James E. Cantler <i>Centerville</i>	H. Randolph Maddox <i>Chestertown</i>
Rev. C. Allen Spicer <i>Chestertown</i>	Joseph V. Phelps (General) <i>Bozman</i>
Rev. Robert D. Bohaker <i>Oxford</i>	Lester Kinnamon <i>Cambridge</i>

DIOCESE OF EAU CLAIRE

<i>Clerical Deputies</i>	<i>Lay Deputies</i>
Very Rev. Harris C. Mooney <i>LaCrosse</i>	Merton G. Eberlein <i>Mauston</i>
Rev. Gary R. Blumer <i>Chippewa Falls</i>	Alexander J. Keith, Jr. <i>Eau Claire</i>
Very Rev. Charles Cason <i>Menomonie</i>	Robert Dernbach <i>Eau Claire</i>
Rev. Arthur M. G. Moody <i>River Falls</i>	Richard Randall <i>Onglata</i>

DIOCESE OF ERIE

Ven. Roy Schaffer <i>Erie</i>	DeWitt M. Bull, Jr. <i>Fairview</i>
Rev. A. Malcolm MacMillan <i>Sharon</i>	D. Harvey Phillips <i>Bradford</i>
Very Rev. Frederic R. Murray <i>Erie</i>	Edward Yewell <i>Sharon</i>
Rev. Reginald E. Moore <i>Franklin</i>	Thomas Ryall <i>Grove City</i>

DIOCESE OF FLORIDA

Very Rev. Robert R. Parks <i>Jacksonville</i>	G. H. W. Schmidt <i>Jacksonville</i>
Rev. Harry B. Douglas <i>Jacksonville</i>	Robert F. Smith, Jr. <i>Jacksonville</i>
Rev. William W. Lillycrop <i>Jacksonville</i>	W. A. McGriff, Jr. <i>Gainesville</i>
Rev. John E. Banks, Jr. <i>Tallahassee</i>	Thomas E. Doss, Jr. <i>Jacksonville</i>

DIOCESE OF FOND DU LAC

Very Rev. John E. Gulick, D.D. <i>Fond du Lac</i>	Richard B. Sawtell <i>Neenah</i>
Rev. John O. Bruce <i>Shawano</i>	Maurice E. West <i>Fond du Lac</i>
Rev. Thomas K. Chaffee <i>Menasha</i>	Carl E. Steiger <i>Oshkosh</i>
Rev. Henry Lentz <i>Marinette</i>	Hon. F. H. Schlichting <i>Sheboygan</i>

DIOCESE OF GEORGIA

Rev. A. Nelson Daunt <i>Albany</i>	John Pierson <i>Albany</i>
Rev. Alfred Mead <i>Augusta</i>	LeGrand Van Keuren <i>Harlem</i>
Rev. Allen B. Clarkson <i>Augusta</i>	Samuel C. Waller <i>Augusta</i>
Rev. Junius J. Martin, D.D. <i>St. Simons Island</i>	Harrison Tillman <i>Valdosta</i>

DIOCESE OF HARRISBURG

Rev. Kermit L. Lloyd <i>Bloomsburg</i>	Nathan W. Stuart <i>Williamsport</i>
Very Rev. Arnold E. Mintz <i>Harrisburg</i>	Kenneth W. Whitney <i>Lancaster</i>
Rev. James B. Trost <i>State College</i>	Edwin K. Jennings <i>Wellsboro</i>
Ven. Harry T. Frownfelter <i>Wellsboro</i>	Francis M. Belford <i>Milton</i>

DIOCESE OF IDAHO

<i>Clerical Deputies</i>		<i>Lay Deputies</i>	
Rev. Harold V. Myers		Phillip Tate	
	<i>Nampa</i>		<i>Boise</i>
Rev. John F. Tulk		Robert Hogg	
	<i>Shoshone</i>		<i>Boise</i>
Rev. James P. Trotter		L. I. Passmore	
	<i>Pocatello</i>		<i>Caldwell</i>
Rev. Frederick J. Cochrane		Robert Fields	
	<i>Boise</i>		<i>Gooding</i>

DIOCESE OF INDIANAPOLIS

Ven. Canon Frederic P. Williams	Frank Cheshire	
<i>Indianapolis</i>		<i>Evansville</i>
Very Rev. Peter Lawson ^{5,6}	William Holbrook	
<i>Indianapolis</i>		<i>Indianapolis</i>
Rev. Canon Frank V. H. Carthy	Ralph M. Reahard, Jr.	
<i>Indianapolis</i>		<i>Indianapolis</i>
Rev. Russell B. Staines, D.D.	Robert G. Miller	
<i>Indianapolis</i>		<i>Muncie</i>

DIOCESE OF IOWA

Rev. Joseph Gregori	Ross Sidney	
	<i>Sioux City</i>	<i>Des Moines</i>
Rev. James R. Gundrum	Wayne Fox	
	<i>Cedar Rapids</i>	<i>Des Moines</i>
Rev. James L. Postel	Clark Caldwell	
	<i>Ottumwa</i>	<i>Iowa City</i>
Rev. Robert W. Kem	William L. Talbot	
	<i>Des Moines</i>	<i>Keokuk</i>

DIOCESE OF KANSAS

Rev. Robert A. Terrill	Maurice L. Breidenthal, Jr.	
	<i>Wichita</i>	<i>Kansas City</i>
Rev. Robert C. Swift, D.D.	William W. Baker	
	<i>Mission</i>	<i>Shawnee Mission</i>
Rev. Frank N. Cohoon	Clifford W. Stone	
	<i>Topeka</i>	<i>El Dorado</i>
Very Rev. L. Skerry Olsen, D.D.	Jack H. Heathman	
	<i>Topeka</i>	<i>Wichita</i>

DIOCESE OF KENTUCKY

Rev. Herbert A. Donovan	Henry R. Heyburn	
	<i>Louisville</i>	<i>Louisville</i>
Rev. Stephen R. Davenport	Philip P. Ardery	
	<i>Harrods Creek</i>	<i>Louisville</i>
Rev. H. Howard Surface	George H. Greer	
	<i>Bowling Green</i>	<i>Owensboro</i>
Rev. Robert L. Burchell	Robert B. Horner	
	<i>Murray</i>	<i>Louisville</i>

DIOCESE OF LEXINGTON

Rev. Charles K. C. Lawrence	Angus W. McDonald	
	<i>Lexington</i>	<i>Lexington</i>
Rev. Canon Addison Hosea, D.D.	J. Campbell Cantrill	
	<i>Versailles</i>	<i>Georgetown</i>
Very Rev. Edgar C. Newlin	Mark C. Holmes	
	<i>Danville</i>	<i>Erlanger</i>
Rev. G. Wayne Craig	William Nave ⁷	
	<i>Lexington</i>	<i>Versailles</i>

⁵ The Rev. Earl L. Conner took the place of the Very Rev. Peter Lawson on the 4th day.

⁶ The Very Rev. Peter Lawson took the place of the Rev. Earl L. Conner on the 5th day.

⁷ Mr. George Gawthrop took the place of Mr. Nave on the 4th day.

DIOCESE OF LONG ISLAND

<i>Clerical Deputies</i>	<i>Lay Deputies</i>
Very Rev. Harold F. Lemoine, D.D. <i>Garden City</i>	Richard P. Kent, Jr. <i>Merrick</i>
Rev. Dougald L. Maclean, D.D. <i>Flushing</i>	Dermod Ives <i>Garden City</i>
Very Rev. Robert F. Capon, S.T.D. <i>Port Jefferson</i>	William K. Allison <i>Garden City</i>
Ven. William G. Penny <i>Garden City</i>	Edward J. Cambridge <i>Brooklyn</i>

DIOCESE OF LOS ANGELES

Rev. C. Boone Sadler, Jr. ⁸ <i>LaCrescenta</i>	Charles J. Detoy <i>La Canada</i>
Rev. John H. M. Yamazaki, D.D. <i>Los Angeles</i>	Hon. Edward P. Fogg <i>San Bernardino</i>
Rev. Kenneth W. Cary, D.D. <i>Pacific Palisades</i>	Edward A. White, Ph.D. <i>Claremont</i>
Rev. J. Earl Cavanaugh <i>Inglewood</i>	William W. Macdonald <i>Thousand Oaks</i>

DIOCESE OF LOUISIANA

Rev. Robert E. Ratelle <i>Alexandria</i>	Davis Lee Jahncke <i>New Orleans</i>
Rev. Richard R. Cook <i>Lake Charles</i>	A. Brown Moore <i>New Orleans</i>
Rev. Robert C. Witcher, Ph.D. <i>Baton Rouge</i>	Joseph D. Smith, Jr. <i>Alexandria</i>
Rev. Richard W. Rowland <i>New Orleans</i>	Joseph L. Hargrove <i>Shreveport</i>

DIOCESE OF MAINE

Rev. Theodore W. Lewis <i>Orono</i>	Fred C. Scribner, Jr. <i>Portland</i>
Very Rev. Wilbur E. Hogg <i>Portland</i>	Rodney E. Ross, Jr. <i>Bath</i>
Rev. Samuel G. Henderson, Jr. <i>Newcastle</i>	Roderic C. O'Connor <i>Hallowell</i>
Rev. David K. Montgomery <i>Belfast</i>	Harlan Doak <i>Rangeley</i>

DIOCESE OF MARYLAND

Rev. Donald O. Wilson <i>Baltimore</i>	John E. Raine, Jr. <i>Towson</i>
Rev. Osborne R. Littleford <i>Baltimore</i>	Calhoun Bond <i>Baltimore</i>
Very Rev. John N. Peabody <i>Baltimore</i>	Thomas C. Stewart <i>Baltimore</i>
Rev. David F. Gearhart <i>Baltimore</i>	Frederic M. Hewitt <i>Baltimore</i>

⁸ The Rev. Llewellyn E. Williams, D.D. took the place of the Rev. C. Boone Sadler, Jr. on the 5th day.

DIOCESE OF MASSACHUSETTS

*Clerical Deputies**Lay Deputies*

Rev. Gilbert S. Avery III	<i>Boston</i>	John B. Tillson	<i>Boston</i>
Rev. Canon Herbert S. Stevens	<i>Boston</i>	Frank P. Foster	<i>Boston</i>
Rev. Shirley B. Goodwin	<i>Boston</i>	Kenneth D. Holmes	<i>Medford</i>
Rev. Richard A. Taylor	<i>Maynard</i>	John E. Rogerson	<i>Boston</i>

DIOCESE OF MICHIGAN

Ven. Charles D. Braidwood	<i>Lapeer</i>	Frederic S. Glover, Jr.	<i>Detroit</i>
Rev. Canon Allan L. Ramsay	<i>Detroit</i>	Charles F. Trapp	<i>Grosse Pointe</i>
Rev. Gordon M. Jones	<i>Ann Arbor</i>	Myron R. Johnson	<i>Midland</i>
Rev. Joseph A. Pelham	<i>Farmington</i>	Austin W. Curtis	<i>Detroit</i>

DIOCESE OF MILWAUKEE

Rev. Arthur Vogel, Ph.D.	<i>Nashotah</i>	George Leisenring	<i>Milwaukee</i>
Rev. Ronald E. Ortmyer	<i>Janesville</i>	Howard T. Foulkes	<i>Milwaukee</i>
Very Rev. Robert Stub	<i>Milwaukee</i>	Wilber G. Katz, J.S.D.	<i>Madison</i>
Rev. William C. Norvell	<i>Milwaukee</i>	Glenn Simpson	<i>Wauwatosa</i>

DIOCESE OF MINNESOTA

Rev. Denzil A. Carty	<i>St. Paul</i>	John H. Hearing, Jr.	<i>Hibbing</i>
Very Rev. Henry N. Hancock, D.D.	<i>Minneapolis</i>	Richard L. Husband	<i>Rochester</i>
Rev. T. Ronald Taylor	<i>St. Paul</i>	Arthur R. Swan	<i>Rochester</i>
Rev. Allen Whitman	<i>Edina</i>	David R. West ⁹	<i>North Oaks</i>

DIOCESE OF MISSISSIPPI

Rev. Duncan M. Gray, Jr.	<i>Meridian</i>	Oscar C. Carr, Jr.	<i>Clarksdale</i>
Rev. Alex D. Dickson, Jr.	<i>Vicksburg</i>	Hon. Reynolds S. Cheney	<i>Jackson</i>
Rev. Canon Fred J. Bush	<i>Jackson</i>	Thomas R. Ward	<i>Meridian</i>
Rev. John H. Gray	<i>Hattiesburg</i>	Sherwood W. Wise	<i>Jackson</i>

DIOCESE OF MISSOURI

Ven. Charles F. Rehkopf	<i>St. Louis</i>	George T. Guernsey III	<i>St. Louis</i>
Rev. Arthur R. Steidemann	<i>Kirkwood</i>	Forrest Crane	<i>Columbia</i>
Rev. Elsom Eldridge	<i>St. Louis</i>	Hiram W. Neuwoehner, Jr.	<i>St. Louis</i>
Rev. Jack E. Schweizer	<i>Clayton</i>	Walter Swearengen	<i>Jefferson City</i>

⁹ Mr. Philip R. Campbell took the place of Mr. David West on the 2nd day.

DIOCESE OF MONTANA

<i>Clerical Deputies</i>		<i>Lay Deputies</i>	
Very Rev. Raymond Brown	<i>Helena</i>	James Garlington	<i>Missoula</i>
Rev. Ernest Badenoch	<i>Bozeman</i>	Walter Trerise	<i>Helena</i>
Rev. Leigh Wallace	<i>Billings</i>	Donald Mackay ¹⁰	<i>Roscoe</i>
Rev. Thomas Best	<i>Kalispell</i>	Robert Holter	<i>Bozeman</i>

DIOCESE OF NEBRASKA

Rev. James Stilwell, D.D.	<i>Lincoln</i>	R. M. Sutton	<i>New York City</i>
Rev. Donald F. Haviland	<i>Omaha</i>	Cletus Brooks	<i>McCook</i>
Rev. Donald J. West	<i>McCook</i>	James L. Paxton, Jr.	<i>Omaha</i>
Rev. Richard F. Miles, Sr.	<i>Kearney</i>	Boyd R. Hammond	<i>Fremont</i>

DIOCESE OF NEW HAMPSHIRE

Rev. Gordon E. Gillett	<i>Sanbornville</i>	Gordon M. Tiffany	<i>North Weare</i>
Rev. John D. Swanson	<i>Portsmouth</i>	Warren Doerfler	<i>Jackson</i>
Rev. Edward H. MacBurney	<i>Hanover</i>	Joseph E. Michael	<i>Durham</i>
Rev. Walter C. Righter	<i>Nashua</i>	Thomas A. Addison	<i>Manchester</i>

DIOCESE OF NEW JERSEY

Very Rev. Lloyd G. Chattin	<i>Trenton</i>	Walter E. Cooper	<i>Cranford</i>
Very Rev. Canon Russell A. Smith, Th.D.	<i>Bordentown</i>	J. Arthur Jones	<i>Camden</i>
Very Rev. Canon Samuel Steinmetz, Jr.	<i>Trenton</i>	Hon. Daniel S. Weigand	<i>Red Bank</i>
Very Rev. Robert Bizzaro	<i>Cranford</i>	S. Leonard Davidson	<i>Fair Haven</i>

DIOCESE OF NEW MEXICO & SOUTHWEST TEXAS

Rev. Milton A. Rohane	<i>Los Alamos</i>	William Ikard II	<i>El Paso</i>
Rev. Amos N. Gaume	<i>Hobbs</i>	William W. Gilbert	<i>Santa Fe</i>
Rev. Kenneth L. Rice	<i>El Paso</i>	Shelby C. Hogan	<i>Albuquerque</i>
Rev. John W. Ellison, Th.D.	<i>El Paso</i>	William Shinnick	<i>Albuquerque</i>

¹⁰ Mr. Douglas Badenoch took the place of Mr. Donald Mackay on the 3rd day.

DIOCESE OF NEW YORK

<i>Clerical Deputies</i>	<i>Lay Deputies</i>
Rev. John M. Krumm, S.T.D. <i>New York</i>	Charles R. Lawrence, Ph.D. <i>Pomona</i>
Rev. Samuel J. Wylie, D.D. <i>New York</i>	Charles F. Bound <i>Mt. Kisco</i>
Rev. John V. Butler, S.T.D. <i>New York</i>	Samuel G. Welles <i>Pelham</i>
Rev. Canon Edward N. West, Th.D., S.T.D. <i>New York</i>	Edward E. Watts, Jr. <i>New York</i>

DIOCESE OF NEWARK

Very Rev. Dillard Robinson <i>Newark</i>	Hon. Herbert H. Tate <i>Newark</i>
Rev. John R. Edler <i>Oakland</i>	Joseph Leidy <i>Morristown</i>
Rev. Robert H. Maitland, Jr. <i>Denville</i>	Malcolm Talbott <i>Newark</i>
Ven. William L. Nieman <i>Madison</i>	K. Wade Bennett <i>Summit</i>

DIOCESE OF NORTH CAROLINA

Rev. Thomas J. C. Smyth <i>Greensboro</i>	Henry W. Lewis ¹¹ <i>Chapel Hill</i>
Rev. Carl F. Herman <i>Greensboro</i>	Henry C. Bourne <i>Tarboro</i>
Rev. L. Bartine Sherman <i>Charlotte</i>	Julian H. Robertson <i>Salisbury</i>
Rev. John A. Gray <i>Wilson</i>	Tom A. Fanjoy <i>Statesville</i>

DIOCESE OF NORTHERN CALIFORNIA

Very Rev. J. Ogden Hoffman, Ph.D. <i>Sacramento</i>	Hugh A. Evans <i>Sacramento</i>
Rev. William G. Burrill <i>Davis</i>	Robert F. Gaines <i>Sacramento</i>
Rev. Charles E. Davis <i>Benicia</i>	Charles W. Tuttle, Jr. <i>Colusa</i>
Rev. Donald L. Royer <i>Nevada City</i>	Reginald M. Watt <i>Chico</i>

DIOCESE OF NORTHERN INDIANA

Rev. George B. Wood, D.D. <i>Fort Wayne</i>	Paul W. Philips <i>Fort Wayne</i>
Very Rev. Robert F. Royster <i>South Bend</i>	E. Eugene Furry <i>Plymouth</i>
Rev. William C. R. Sheridan, D.D. <i>Plymouth</i>	Kenneth E. Kintner, O.D. <i>Mishawaka</i>
Rev. Carl H. Richardson <i>Elkhart</i>	Howard A. Moore <i>South Bend</i>

DIOCESE OF NORTHERN MICHIGAN

Canon J. William Robertson, D.D. <i>Iron Mountain</i>	Clifford A. Lewis <i>Curits</i>
Rev. William W. Wiedrich <i>Houghton</i>	Willard Nancarrow <i>Houghton</i>
Rev. Ben Helmer <i>Escanaba</i>	Clyde Hecox <i>Marquette</i>
Ven. Carlson Gerdau <i>Munising</i>	Ralph Noble <i>Hancock</i>

¹¹ Dr. Charles W. Orr took the place of Henry W. Lewis on the 4th day.

DIOCESE OF NORTHWEST TEXAS

<i>Clerical Deputies</i>		<i>Lay Deputies</i>	
Rev. James Considine	<i>Midland</i>	George Miller	<i>Lubbock</i>
Rev. Donald Hungerford	<i>Odessa</i>	Lee Bivins	<i>Amarillo</i>
Rev. Richard Neal	<i>San Angelo</i>	Edward Weber	<i>Amarillo</i>
Rev. Jack Leather	<i>Midland</i>	Davis Scarborough	<i>Abilene</i>

DIOCESE OF OHIO

Ven. Louis M. Brereton, D.D.	<i>Cleveland</i>	Robert M. Lindstrom	<i>Rocky River</i>
Rev. Ellsworth Jackson	<i>Toledo</i>	Elmer G. Beamer	<i>Cleveland</i>
Rev. H. Irving Mayson	<i>Akron</i>	Robert E. Bulkley	<i>Girard</i>
Rev. Richard M. Trelease, Jr. D.D.	<i>Akron</i>	Dr. Paul E. Lyon	<i>Marion</i>

DIOCESE OF OKLAHOMA

Rev. Herbert N. Conley	<i>Oklahoma City</i>	Roy C. Lytle	<i>Oklahoma City</i>
Very Rev. John C. vanDyk, D. Sc.	<i>Oklahoma City</i>	Malcolm Deisenroth	<i>Tulsa</i>
Rev. Otto H. Anderson	<i>Norman</i>	Don Gatchell	<i>Tulsa</i>
Rev. Charles E. Wilcox ¹²	<i>Tulsa</i>	Lee O. Teague	<i>Oklahoma City</i>

DIOCESE OF OLYMPIA

Very Rev. John C. Leffler, D.D.	<i>Seattle</i>	George W. Farnsworth	<i>Greenbank</i>
Rev. Canon Lincoln P. Eng	<i>Seattle</i>	Samuel Brown	<i>Tacoma</i>
Rev. Paul E. Langpaap, D.D.	<i>Seattle</i>	W. Paul Uhlmann	<i>Seattle</i>
Rev. Arnold A. Fenton ¹³	<i>Tacoma</i>	Dr. George Shipman	<i>Seattle</i>

DIOCESE OF OREGON

Rev. Lee Owen Stone ¹⁴	<i>Portland</i>	Hon. Clay Meyers	<i>Salem</i>
Rev. Clarence T. Abbott	<i>Portland</i>	Robert Leedy	<i>Portland</i>
Rev. Don B. Walster	<i>Eugene</i>	David Dougherty, Ph.D.	<i>Portland</i>
Rev. Louis B. Keiter, D.D.	<i>Berkeley</i>	John Anderson, M.D.	<i>Beaverton</i>

¹² The Rev. Richard W. Daniels took the place of the Rev. Charles E. Wilcox on the 2nd day.

¹³ Rev. C. Howard Perry took the place of the Rev. Arnold A. Fenton on the 1st day.

¹⁴ Rev. Albert J. Sayers took the place of Rev. Lee Owen Stone on the 1st day.

DIOCESE OF PENNSYLVANIA

*Clerical Deputies**Lay Deputies*

Very Rev. Charles H. Long, Jr.

Howard Kellogg, Esq.

*Glenside*Very Rev. Edward G. Harris, D.D.
Philadelphia

Charles L. Ritchie, Jr.

*Philadelphia*Rev. Paul M. Washington
Philadelphia

Donald Belcher

*Philadelphia*Ven. Robert M. Wainwright
Philadelphia

M. Luther Kauffman, M.D.

*Philadelphia**Glenside*

DIOCESE OF PITTSBURGH

Rev. William G. Lewis

Norman Cowie

Pittsburgh

Rev. Max E. Smith

James P. McClister

*Pittsburgh**Ligonier*

Rev. Charles P. Martin

William S. Tallman

*Kittanning**Verona*

Rev. Canon Junius F. Carter

Linwood L. Adams

*Sewickley**Pittsburgh**Glenshaw*

DIOCESE OF QUINCY

Rev. Wayne L. Johnson

Clifford R. Schertz

Rock Island

Rev. George C. Stacey

Jack J. Burton

*Tiskilwa**Peoria*

Rev. James H. Davis

John Radomsky

*Peoria**Kewanee*

Rev. Peter Stretch

James F. Van Gieson

*Peoria**Moline**Galesburg*

DIOCESE OF RHODE ISLAND

Rev. Gordon J. Stenning

Joseph W. Vanable, Sr.

Portsmouth

Very Rev. William L. Kite, L.H.D.

Ambrose A. Campbell

*Providence**Providence*

Rev. Alexander D. Stewart

John Nicholas Brown, LL.D.

*Cranston**Riverside*

Rev. Canon Frederick H. Belden

William A. Reig, M.D.

*Providence**North Kingstown**Glouster*

DIOCESE OF ROCHESTER

Rev. Donald A. Stivers

Russell Coward

Rochester

Rev. George E. Stiegler

Fred Gooden

*Rochester**Rochester*

Rev. Walter E. Muir

Lee Harder

*Rochester**Rochester*

Rev. Harold D. Avery

John F. Van Eenwyck

*Wellsville**Canandaigua**Sodus*

DIOCESE OF SAN JOAQUIN

Very Rev. Harry B. Lee, D.D.

James K. Barnum

*Fresno*Rev. Canon Victor R. Hatfield¹⁵Hugh P. Barton¹⁶*Fresno**Bakersfield*Rev. George R. Turney^{17, 18}

Frank Clarke, M.D.

*Modesto**Visalia*

Rev. John M. Wilcox

Robert J. Newell

*Woodlake**Fresno**Bakersfield*¹⁵ Rev. M. Fletcher Davis took the place of the Rev. Canon Victor R. Hatfield on the 5th day.¹⁶ Mr. L. O. Kelley took the place of Mr. Hugh Barton on the 2nd day.¹⁷ Rev. M. Fletcher Davis took the place of the Rev. George R. Turney on the 4th day.¹⁸ Rev. George R. Turney took the place of the Rev. M. F. Davis on the 5th day.

DIOCESE OF SOUTH CAROLINA

<i>Clerical Deputies</i>		<i>Lay Deputies</i>	
Rev. Joseph R. Horn	<i>Florence</i>	Donald M. White, Jr.	<i>Mt. Pleasant</i>
Rev. Charles F. Duvall	<i>Charleston</i>	Julian T. Buxton	<i>Sumter</i>
Rev. Lynwood C. Magee	<i>Florence</i>	B. Allston Moore	<i>Charleston</i>
Rev. Stephen L. Skardon	<i>Summerville</i>	James W. Skardon	<i>Waterboro</i>

DIOCESE OF SOUTH FLORIDA

Rev. Canon George Paul Reeves	<i>Miami</i>	Robert D. Tylander	<i>Boca Raton</i>
Rev. Canon Wm. H. Folwell	<i>Winter Park</i>	Lewis E. Cooke	<i>Sarasota</i>
Very Rev. Harold L. Zimmerman	<i>Pompano Beach</i>	Arthur S. Gibbons	<i>Tampa</i>
Rev. Frank M. Butler	<i>Cocoa Beach</i>	Donald A. MacDonald, Jr.	<i>Palm Beach</i>

DIOCESE OF SOUTHERN OHIO

Rev. H. R. Wiechert	<i>Dayton</i>	Douglas Swenson	<i>Cincinnati</i>
Rev. Stanley W. Plattenburg, D.D.	<i>Pomeroy</i>	James Betz	<i>Gallipolis</i>
Rev. Luther Tucker	<i>Cincinnati</i>	Chester R. Cavaliere	<i>Wyoming</i>
Rev. M. Bartlett Cochran ¹⁹	<i>Dayton</i>	John Webster	<i>Dayton</i>

DIOCESE OF SOUTHERN VIRGINIA

Rev. C. Charles Vache	<i>Portsmouth</i>	Seaborn J. Flournoy	<i>Norfolk</i>
Ven. Robert E. Megee, Jr.	<i>Petersburg</i>	Robert M. Reed	<i>Portsmouth</i>
Rev. A. Heath Light	<i>Norfolk</i>	Hon. F. Nelson Light	<i>Chatham</i>
Rev. Joseph N. Green, Jr.	<i>Norfolk</i>	Jack M. Mason	<i>Norfolk</i>

DIOCESE OF SOUTHWESTERN VIRGINIA

Rev. Frank Vest	<i>Roanoke</i>	Joseph M. Barnes	<i>Bluefield</i>
Rev. Edgar Ferrell	<i>Marion</i>	Col. George M. Brooke	<i>Lexington</i>
Rev. Robert Hunt	<i>Clifton Forge</i>	Robert F. Bondurant	<i>Roanoke</i>
Rev. John S. Spong	<i>Lynchburg</i>	Douglas Fleet	<i>Tazewell</i>

¹⁹ The Rev. Morris F. Arnold, D.D., took the place of the Rev. M. Bartlett Cochran on the 2nd day.

DIOCESE OF SPOKANE

<i>Clerical Deputies</i>		<i>Lay Deputies</i>	
Rev. Ernest J. Mason	<i>Spokane</i>	Chris Anderson	<i>Richland</i>
Rev. Marcus B. Hitchcock	<i>Richland</i>	Dr. Paul M. Ellis	<i>Wallace</i>
Rev. F. Gordon Cornue	<i>Wallace</i>	Frank Storey	<i>Spokane</i>
Rev. Charles H. Fox	<i>Wenatchee</i>	Howard S. Whitbeck	<i>Walla Walla</i>

DIOCESE OF SPRINGFIELD

Ven. O. Dudley Reed, Jr.	<i>Danville</i>	Col. A. R. MacMillan	<i>Carbondale</i>
Rev. Darwin B. Bowers	<i>Decatur</i>	Thomas P. Shafer	<i>Danville</i>
Very Rev. Reginald C. Groff	<i>Springfield</i>	James M. Winning	<i>Springfield</i>
Rev. Louis E. Hemmers	<i>Belleville</i>	Raymond H. Burroughs ²⁰	<i>Collinsville</i>

DIOCESE OF TENNESSEE

Rev. Eric S. Greenwood, D.D.	<i>Memphis</i>	Charles M. Crump ²¹	<i>Memphis</i>
Rev. William A. Dimmick	<i>Memphis</i>	Shepherd Tate	<i>Memphis</i>
Rev. John Bonner	<i>Chattanooga</i>	J. Ernest Walker, Jr.	<i>Monteagle</i>
Rev. Charles A. Winters, Th.D.	<i>Sewanee</i>	Robert McNeilly	<i>Nashville</i>

DIOCESE OF TEXAS

Rev. Thomas W. Sumners	<i>Houston</i>	Sheldon H. Crocker	<i>Houston</i>
Rev. Lawrence L. Brown, D.D.	<i>Austin</i>	Philip A. Masquelette	<i>Houston</i>
Rev. Canon Samuel N. Baxter	<i>Austin</i>	Ted L. Bellmont	<i>Houston</i>
Rev. Roger H. Cilley	<i>Galveston</i>	Howard T. Tellepsen	<i>Houston</i>

DIOCESE OF UPPER SOUTH CAROLINA

Rev. William W. Lumpkin, D.D.	<i>Rock Hill</i>	David G. Ellison, Jr.	<i>Columbia</i>
Ven. William A. Beckman	<i>Columbia</i>	Hon. W. Croft Jennings	<i>Columbia</i>
Rev. Thomas H. Carson, Jr.	<i>Greenville</i>	H. S. Howie, Jr.	<i>York</i>
Rev. James Stirling, D.D.	<i>Columbia</i>	Henry B. Richardson, Jr.	<i>Union</i>

DIOCESE OF VERMONT

Very Rev. Robert S. Kerr	<i>Burlington</i>	Earle J. Bishop, Jr.	<i>Rutland</i>
Rev. Canon Alexander J. Smith	<i>Essex Junction</i>	Edward L. Daniel	<i>Burlington</i>
Rev. Canon Robert L. Clayton	<i>Manchester Center</i>	Charles L. Park, Jr.	<i>Northfield</i>
Rev. Steele W. Martin	<i>Brattleboro</i>	John W. Flint	<i>Stowe</i>

²⁰ Dr. Donald E. Stehr took the place of Mr. Raymond H. Burroughs on the first day.

²¹ Dr. Gordon Shivas, D. O. took the place of Mr. Charles M. Crump on the second day.

DIOCESE OF VIRGINIA

<i>Clerical Deputies</i>	<i>Lay Deputies</i>
Rev. John A. Baden	E. Holcombe Palmer, Esq.
Rev. A. T. Mollegen, D.D.	John Paul Causey
Rev. H. Coleman McGehee, Jr.	George R. Humrickhouse
Ven. W. Leigh Ribble, D.D.	Shearer C. Bowman, Jr.
<i>Winchester</i>	<i>Richmond</i>
<i>Alexandria</i>	<i>West Point</i>
<i>Alexandria</i>	<i>Richmond</i>
<i>Richmond</i>	<i>Richmond</i>

DIOCESE OF WASHINGTON

Rev. William A. Wendt	John A. Elder	<i>Washington</i>
Rev. James C. Fenhagen	Earl E. Eisenhart, Jr.	<i>Washington</i>
Rev. E. Felix Kroman, D.D.	William Washington	<i>Washington</i>
Rev. William A. Beal	William Banner, Ph.D.	<i>Washington</i>
<i>Washington</i>		
<i>Chevy Chase</i>		

DIOCESE OF WEST MISSOURI

Rev. David C. Patrick	Philip S. Lyon	<i>Shawnee Mission</i>
Rev. Canon Allen R. Hingston	Gill Miller	<i>Kansas City</i>
Rev. Samuel S. Johnston, D.D.	George Clay	<i>Kansas City</i>
Rev. Donald E. Becker	Roger L. Ewing	<i>Kansas City</i>
<i>Joplin</i>		
<i>Kansas City</i>		
<i>Shawnee Mission</i>		
<i>Raytown</i>		

DIOCESE OF WEST TEXAS

Rev. Canon Gerald McAllister	William R. Rockwood	<i>Corpus Christi</i>
Rev. David C. Penticuff	Robert M. Ayres, Jr.	<i>San Antonio</i>
Rev. J. Rufus Stewart	Anselmo O. Valdez	<i>San Antonio</i>
Rev. James Joseph	James Clement	<i>Kingsville</i>
<i>San Antonio</i>		
<i>San Antonio</i>		
<i>Brownsville</i>		

DIOCESE OF WEST VIRGINIA

Rev. Walter J. Mycoff	Robert E. Blankensop	<i>Parkersburg</i>
Rev. Robert D. Cook	Stephen L. Christian	<i>Huntington</i>
Rev. Thomas H. Morris, Jr.	James R. Ewing	<i>Wheeling</i>
Rev. John F. Glover	T. Bruce H. Anderson	<i>Charleston</i>
<i>Charleston</i>		
<i>Huntington</i>		
<i>Charleston</i>		
<i>Morgantown</i>		

DIOCESE OF WESTERN MASSACHUSETTS

Very Rev. Malcolm W. Eckel	Paul L. Hinckley	<i>Worcester</i>
Rev. Robert L. Curry, D.D.	John Talbot	<i>Williamstown</i>
Rev. William M. Hale	Russell L. Davenport	<i>Holyoke</i>
Rev. G. Douglas Krumbhaar, M.D.	William Lawrence	<i>Longmeadow</i>
<i>Springfield</i>		
<i>Lenox</i>		
<i>Westfield</i>		
<i>Stockbridge</i>		

DIOCESE OF WESTERN MICHIGAN

<i>Clerical Deputies</i>	<i>Lay Deputies</i>
Very Rev. Benjamin V. Lavey <i>Kalamazoo</i>	Robert A. Addison <i>Sturgis</i>
Rev. Wm. P.D. O'Leary <i>Dowagiac</i>	L. J. Wetherbee, Sr. <i>Portage</i>
Rev. Francis J. Foley <i>Sparta</i>	Hon. Chester J. Byrns <i>St. Joseph</i>
Rev. Samuel E. West, D.D. <i>Marshall</i>	Charles P. Hornbach <i>Grand Rapids</i>

DIOCESE OF WESTERN NEW YORK

Very Rev. Elton O. Smith, Jr. <i>Buffalo</i>	William C. Baird <i>Buffalo</i>
Rev. Edward H. Kryder <i>Williamsville</i>	James F. Linden <i>Buffalo</i>
Rev. Charles G. Rice <i>Williamsville</i>	D. Bruce Merrifield, Ph.D. <i>Niagara Falls</i>
Rev. William M. Bayle <i>Buffalo</i>	Dr. Albert E. Connolly <i>Niagara Falls</i>

DIOCESE OF WESTERN NORTH CAROLINA

Rev. Gale D. Webbe <i>Highlands</i>	A. B. Stoney <i>Morganton</i>
Rev. William G. Edwards <i>Asheville</i>	Edgar Hartley <i>Hendersonville</i>
Rev. John N. McAllister <i>Gastonia</i>	Sefton Abbott <i>Black Mountain</i>
Rev. Walter D. Roberts <i>Flat Rock</i>	William C. Morris <i>Asheville</i>

DIOCESE OF WYOMING

Rev. Raymond Clark <i>Sheridan</i>	Jack Emery <i>Casper</i>
Very Rev. Howard L. Wilson <i>Laramie</i>	Allison Sage, Sr. <i>Ethete</i>
Rev. John Hannahs <i>Lander</i>	Andrew Semsey <i>Gillette</i>
Rev. William Larson <i>Cody</i>	John Clay <i>Cheyenne</i>

DEPUTIES FROM MISSIONARY DISTRICTS

MISSIONARY DISTRICT OF ALASKA

<i>Clerical Deputies</i>	<i>Lay Deputies</i>
Rev. Norman H. V. Elliott <i>Anchorage</i>	Herbert E. Davey <i>Anchorage</i>

MISSIONARY DISTRICT OF COLOMBIA

Rev. Samuel Pinzón <i>Bogotá</i>	Mario Cuellar <i>Bogotá</i>
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MISSIONARY DISTRICT OF COSTA RICA

Ven. José D. Carlo <i>San José</i>	Augustus Campbell <i>Puerto Simón</i>
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<i>Clerical Deputies</i>	<i>Lay Deputies</i>
MISSIONARY DISTRICT OF DOMINICAN REPUBLIC	
Rev. Ricardo T. Potter	Ing. Gregorio Zapata S.
<i>Puerto Plata</i>	<i>Santo Domingo</i>
MISSIONARY DISTRICT OF EASTERN OREGON	
Rev. Rustin R. Kimsey	Grant Rinehart
<i>Baker</i>	<i>Nyssa</i>
MISSIONARY DISTRICT OF ECUADOR	
Rev. Onell A. Soto	Carlos Veintimilla
<i>Quito</i>	<i>Guayaquil</i>
MISSIONARY DISTRICT OF EL SALVADOR	
Rev. Jess Joseph Petty, Jr.	
<i>San Salvador</i>	
MISSIONARY DISTRICT OF GUATEMALA	
Rev. Fred Altman	Henry Bull
<i>Quirigua</i>	<i>Quirigua</i>
MISSIONARY DISTRICT OF HAITI	
Rev. Simon Louis	
<i>Port-au-Prince</i>	
MISSIONARY DISTRICT OF HONDURAS	
Rev. John Saxton Wolfe, Jr.	Roberto Stanley
<i>La Ceiba</i>	<i>Puerto Cortes</i>
MISSIONARY DISTRICT OF HONOLULU	
Rev. Claude F. DeTeil, D.D.	Richard C. Ching
<i>Kailua</i>	<i>Honolulu</i>
MISSIONARY DISTRICT OF LIBERIA	
Rev. Randolph W. Harmon	Christian W. Baker
<i>Harper City</i>	<i>Cuttington College</i>
MISSIONARY DISTRICT OF MEXICO	
Very Rev. José R. Flores	Professor Juan Araujo
<i>Mexico</i>	<i>Mexico</i>
MISSIONARY DISTRICT OF NEVADA	
Rev. Tally Jarrett	Leslie Moran, M.D.
<i>Las Vegas</i>	<i>Elko</i>
MISSIONARY DISTRICT OF NICARAGUA	
Rev. David McCallum	George Brown
<i>Bluefields</i>	<i>Bluefields</i>
MISSIONARY DISTRICT OF NORTH DAKOTA	
Very Rev. Harry W. Vere ^{22, 23}	Kent H. Horton
<i>Fargo</i>	<i>Jamestown</i>
MISSIONARY DISTRICT OF OKINAWA	
Rev. Paul Saneaki Nakamura	David Atsushi Nakagawa
<i>Naha</i>	<i>Naha</i>
MISSIONARY DISTRICT OF PANAMA AND CANAL ZONE	
The Rev. Dennis N. Josiah	Douglas Daugherty
<i>Paraiso</i>	<i>Balboa</i>

²² The Rev. Fred Gillette took the place of the Very Rev. Harry W. Vere on the 3rd day.

²³ The Very Rev. Harry W. Vere took the place of the Rev. Fred Gillette on the 4th day.

<i>Clerical Deputies</i>		<i>Lay Deputies</i>
MISSIONARY DISTRICT OF THE PHILIPPINES		
Rev. Canon Ramon A. Alipit	Manila	Frank Buteng <i>Zambales</i>
MISSIONARY DISTRICT OF PUERTO RICO		
Ven. J. Pastor Ruiz	Ponce	Jaime Maldonado <i>Ponce²⁴</i>
MISSIONARY DISTRICT OF SOUTH DAKOTA		
Rev. William M. Fay	Pine Ridge	Norman Gross <i>Yankton</i>
MISSIONARY DISTRICT OF TAIWAN		
Rev. Meng Chou Chia	Kangshan	William S. T. Wang <i>Taipei</i>
MISSIONARY DISTRICT OF UTAH		
Rev. Robert H. Cochran	Salt Lake City	C. M. Gilmour <i>Salt Lake City</i>
MISSIONARY DISTRICT OF VIRGIN ISLANDS		
Rev. Edward M. Turner	St. Croix	Dr. Aubrey A. Anduze <i>St. Croix</i>
MISSIONARY DISTRICT OF WESTERN KANSAS		
Rev. David Agnew	Hays	Lloyd A. Aabel <i>Phillipsburg</i>
CONVOCAION OF AMERICAN CHURCHES IN EUROPE		
Rev. Wilbur Woodhams	Rome	George Snyder <i>Munich</i>

²⁴ Mr. Gonzalo Lugo took the place of Sr. Jaime Maldonado on the 1st day.

COMMITTEES OF THE HOUSE OF DEPUTIES AND THEIR OFFICERS

STANDING COMMITTEES

1. **On the State of the Church**
Mr. Causey of Virginia, *Chairman*
The Rev. Mr. Kite of Rhode Island, *Secretary*
2. **On the General Theological Seminary**
(Committee did not meet and organize)
3. **On Missions**
The Rev. Mr. Crawford of Arizona, *Chairman*
Mr. Talbot of Iowa, *Secretary*
4. **On the Admission of New Dioceses**
The Rev. Mr. Herman of North Carolina, *Chairman*
Mr. Hinckley of Western Massachusetts, *Secretary*
5. **On the Consecration of Bishops**
The Rev. Mr. Smyth of North Carolina, *Chairman*
The Rev. Mr. Brown of Montana, *Secretary*
6. **On Amendments to the Constitution**
Mr. Cheney of Mississippi, *Chairman*
The Rev. Mr. DeWolfe of Dallas, *Secretary*
7. **On Canons**
The Rev. Mr. Robertson of Northern Michigan, *Chairman*
Mr. Scribner of Maine, *Secretary*
8. **On Elections**
The Rev. Mr. Cohoon of Kansas, *Chairman*
Mr. Davidson of New Jersey, *Secretary*
9. **On the Prayer Book**
The Rev. Mr. Lemoine of Long Island, *Chairman*
The Rev. Mr. Keiter of Oregon, *Secretary*
10. **On Christian Education**
The Rev. Mr. Krumm of New York, *Chairman*
The Rev. Mr. Hovde of Chicago, *Secretary*

11. **On Christian Social Relations**
The Rev. Mr. Varley of Easton, *Chairman*
The Rev. Mr. Gundrum of Iowa, *Secretary*
12. **On Memorials of Deceased Members**
Mr. Greer of Kentucky, *Chairman*
13. **On the Church Pension Fund**
The Rev. Mr. Read of Connecticut, *Chairman*
Mr. Masquelette of Texas, *Secretary*
14. **On Certification of the Minutes**
Mr. Belford of Harrisburg, *Chairman*
15. **On Rules of Order**
Rev. Dr. Coburn, *Chairman*
16. **On Rural Work**
The Rev. Mr. Ortmyer of Milwaukee, *Chairman*
Mr. Aabel of Western Kansas, *Secretary*
17. **On Dispatch of Business**
Mr. Jones of Central New York, *Chairman*
The Rev. Mr. Van Winkle of Connecticut, *Secretary*
18. **On Evangelism**
The Rev. Mr. Lumpkin of Upper South Carolina, *Chairman*
Mr. Bowman of Virginia, *Secretary*
19. **On National and International Problems**
The Rev. Mr. Lloyd of Harrisburg, *Chairman*
Mr. Morgan of Arizona, *Secretary*
20. **On Ecumenical Relations**
The Rev. Mr. O'Leary of Western Michigan, *Chairman*
Mr. Philips of Northern Indiana, *Secretary*
21. **On Theological Education**
The Rev. Mr. Long of Pennsylvania, *Chairman*
Mr. Barnum of San Joaquin, *Secretary*
22. **On Urban and Suburban Work**
The Rev. Mr. Gressle of Delaware, *Chairman*
The Rev. Mr. Bartlett of California, *Secretary*

STANDING JOINT COMMITTEE**33. On Committees and Commissions**

The Rev. Mr. Curry of Western Massachusetts, *Secretary*

SPECIAL COMMITTEES**45. On Privilege and Courtesy**

The Rev. Mr. Wilder of California, *Chairman*

Mr. Glover of Michigan, *Secretary*

47. On Structure

The Rev. Mr. Eckel of Western Massachusetts, *Chairman*

Mr. Worsham of Dallas, *Secretary*

50. On Stewardship

Mr. Ikard of New Mexico and Southwest Texas, *Chairman*

The Rev. Mr. McAllister of West Texas, *Secretary*

51. On Church Music

The Rev. Mr. Greenwood of Tennessee, *Chairman*

The Rev. Mr. Kusik of Delaware, *Secretary*

**JOURNAL
OF THE
HOUSE OF DEPUTIES**

FIRST DAY

SUNDAY, AUGUST 31, 1969

The President of the House, the Rev. John B. Coburn, D.D., of New York, called the House to order at 9:45 a.m., in the Arena of the Athletic and Convocation Center of Notre Dame University, South Bend, Indiana, in the Diocese of Northern Indiana.

Chaplain

The Chair announced the appointment of the Rev. Massey H. Shepherd, Jr., Ph.D., of California, to be Chaplain of the House.

The Rev. Mr. Shepherd read a Lesson from the Holy Scriptures and led the House in prayer.

Roll-Call

Mr. Jones of Central New York, Chairman of the Committee on Dispatch of Business, moved—

1. That the calling of the roll, pursuant to Rule 3, be dispensed with, and
2. That the Secretary *pro tempore* be requested to certify the presence of a quorum, pursuant to the provisions of Canon 1, Sec. 1(a).

Motion carried

The Secretary of the House *pro tempore*, the Rev. Canon Charles M. Guilbert, S.T.D., reported as follows:

I hereby certify that, as provided in Section 4 of Article I. of the Constitution, there is an undoubted quorum in this House for the transaction of business, there being present and seated at least one Clerical Deputy in each of a majority of the Dioceses of the Church and at least one Lay Deputy in each of a majority of the Dioceses of the Church.

Report received

Election of Secretary

The Chair called for nominations for the office of Secretary of this House.

The Rev. Mr. Bartlett of California placed in nomination the name of The Rev. Canon Charles M. Guilbert, S.T.D., a Presbyterian canonically resident in the Diocese of California and Honorary Canon of Grace Cathedral, San Francisco.

There were no further nominations.

The Rev. Mr. Bartlett moved—

That the Chair cast the unanimous ballot of the House for the election of Canon Guilbert.

Motion carried
(*nem. con.*)

Assistant Secretaries

The Secretary, pursuant to Canon 1, Sec. 1(d), appointed the following Assistant Secretaries:

The Rev. Robert E. Holzhammer of Iowa

The Rev. Stuart M. Stewart of Chicago

Mrs. Dorothy J. White of Connecticut.

Appointments approved

Organization of the House

The Chair announced that, with the election of a Secretary, this House was fully organized in accordance with the Canons, as follows:

President—The Rev. Mr. Coburn of New York

Vice-President—Mr. Crump of Tennessee

Secretary—The Rev. Mr. Guilbert of California

The Chair announced the appointment of Mr. James M. Winning of Springfield as Parliamentarian.

Appointment confirmed

Mr. Jones of Central New York, for the Committee on Dispatch of Business, presented Report #2 of the Committee, and moved the following Resolution:

Resolved, That a Committee of two Deputies, one Presbyterian and one Layman, be appointed by the President to convey the greetings of this House to the House of Bishops, and to inform that House that the House of Deputies has been duly organized, with the Reverend John B. Coburn of New York as President, Charles M. Crump of Tennessee as Vice-President, and the Reverend Canon Charles M. Guilbert of California as Secretary, and that it is now ready to proceed to business.

Resolution adopted

The Chair appointed The Rev. Mr. Leffler of Olympia and Mr. Brown of Rhode Island to convey the Message to the House of Bishops.

[Communicated to the House of Bishops in Message No. 1]

Message from the House of Bishops

The Chair welcomed The Bishop of Haiti, and The Bishop of Northern Indiana bearing Message No. 1 from the House of Bishops, as follows:

The House of Bishops informs the House of Deputies that it has elected the Bishop of Bethlehem as Vice-Chairman and is duly organized and ready to proceed to business.

Joint Session

Mr. Jones of Central New York presented Report #3 of the Committee on Dispatch of Business, and moved the following:

Resolved, That this House now recess and meet in Joint Session with the House of Bishops for the purpose only of hearing, but taking no action with regard to, the proposals to be laid before this Special General Convention II on behalf of the Advisory Committee on Agenda at the request of the Presiding Officers of the two Houses, and matters directly pertinent thereto; at the conclusion of which Joint Session (but if the House of Bishops shall not determine to meet in Joint Session with this House, then at 11:30 a.m. this day) this House shall reconvene in separate session for the regular transaction of its business.

Resolution adopted

The Rev. Mr. Royster of Northern Indiana, who had acted as Co-ordinator of the Committees of Arrangements and of Agenda for this Special Convention, informed the House about arrangements for Joint and Plenary Sessions.

Recess

The House recessed at 10:00 a.m. to meet in Joint Session with the House of Bishops.

The House re-convened at 11:30 a.m.

Agenda for this Convention

Mr. Jones of Central New York presented Report #4 of the Committee on Dispatch of Business, as follows:

It is important that this House have free and open opportunity to consider the several proposals as to the agenda and format of this Special General Convention II—that of the Advisory Committee on Agenda, as well as the other alternatives set forth in *The Green Book*.

Accordingly, to enable this House, in orderly manner, to take action on these several proposals, your Committee on Dispatch of Business will first move the adoption of Alternative No. 1, comprising collectively the four implementing Resolutions printed on pages 12 and 13 of *The Green Book*. (See Appendix 16, pages 438 and 439.)

If the Alternative be adopted, that would appear to conclude the matter. If that alternative be defeated, and if, incidental to such action, no effective determination shall have been made with regard to Alternatives 2 and 3 (in consequence of motions of substitution or amendment or otherwise), your Committee on Dispatch of Business will then move the adoption of Alternative No. 2, comprising collectively the four implementing Resolutions set forth on pages 14 and 15 of *The Green Book*. (See Appendix 16, pages 440 and 441.)

Finally, if no conclusive determination be made by the House in consideration of Alternative No. 2, Alternative No. 3 will then be placed before this House for consideration and action.

If none of Alternatives Nos. 1, 2, or 3 be adopted, it appears that there then in effect would have been an acceptance of Alternative No. 4; namely, that this Special General Convention II shall function as any regular General Convention has functioned in the past.

Mr. Jones thereupon moved the adoption of Alternative #1, being the recommendation of the Advisory Committee on Agenda.

After discussion and attempted amendments, a vote by Orders and Dioceses was taken.

Resolution adopted

(See Concurrent Action—"Agenda for Special General Convention")

Final Action: Adopted

Additional Assistants to the Sergeant-at-Arms

At the request of Mr. Lewis of Northern Michigan, the Sergeant-at-Arms, the President appointed the following additional assistants:

Mr. Anderson of Oregon

Mr. Flint of Vermont

Appointment of Tellers

The Secretary announced that the following had been appointed by the President to serve as Tellers of all votes and elections in this meeting of the General Convention:

Clerical

The Rev. Mr. Eng of Olympia

The Rev. Mr. Tucker of Arkansas

The Rev. Mr. Gerdau of Northern Michigan

The Rev. Mr. Beckham of Upper South Carolina

The Rev. Mr. Teter of Bethlehem

The Rev. Mr. Belden of Rhode Island

Lay

Mr. Bennett of Newark
Mr. Semsey of Wyoming
Mr. Murchison of East Carolina
Mr. Harder of Rochester
Mr. Katz of Milwaukee
Mr. Ritchie of Pennsylvania

The Public at Sessions of the House

Mr. Jones of Central New York presented Report #6 of the Committee on Dispatch of Business, and moved the following Resolution:

Resolved, That, except during executive sessions, the public be invited to attend the sessions of this House, and to sit in the seats provided for them.

Resolution adopted

Seating of Alternate Deputies and Others

Mr. Jones of Central New York presented Report #7 of the Committee on Dispatch of Business, and moved the following Resolution:

Resolved, That Alternate Deputies and former members of this House; Presidents of Church Colleges; Deans of Church Seminaries; the President, Vice-President, Secretary, Treasurer, and elected Members of the Executive Council; and Directors and Associate Directors of the Sections of the Executive Council; be seated, except during executive sessions, at unassigned tables at the rear of this floor.

Resolution adopted

Admission to the Floor

Mr. Jones of Central New York presented Report #5 of the Committee on Dispatch of Business, and moved the following Resolution:

Resolved, That this House be reminded that, according to its Rules, no one shall be admitted to the floor of the House except members and officers thereof.

Resolution adopted

Resolutions from Members of the House

Mr. Jones of Central New York presented Report #8 of the Committee on Dispatch of Business, as follows:

The attention of your Committee has been invited to the fact that the time of the House is often not put to best use while Petitions, Memorials, and Resolutions, are being introduced into the House from the floor, and that additional time is then consumed while reference is made, under pressure of time and circumstances, to the several Committees of the House.

To alleviate this situation, while retaining full freedom of introduction and appropriate notice to members of the House of matters which have been introduced, your Committee, with the approval of the President of the House, recommends the substitution, for introduction from the floor, of an orderly procedure of filing with the Secretary of the House.

To this end your Committee moves the adoption of the following Resolution:

Resolved, That this House suspend its Rules of Order to the extent necessary to permit the following additional procedures:

1) That Deputies be requested to file all Petitions, Memorials, and Resolutions, in duplicate, with the Secretary of this House at his Convention office, as early as possible, but in no event after the third legislative day;

2) That such filing shall be deemed the introduction thereof in this House;

3) That the President be requested to refer each of such Petitions, Memorials, and Resolutions, to the appropriate Standing or Special Committee or Committees of the House or to place it on the Calendar;

4) That the Committee on Dispatch of Business be instructed to publish notice in the Daily Journal of this House of the introduction of each such Petition, Memorial, or Resolution, including the H. D. number assigned, the identity of the introducer, a concise description of its substance, and the Committee or Committees to which it has been referred, or that it has been placed on the Calendar, if that be the fact.

The Rev. Mr. Ellison of New Mexico and Southwest Texas spoke in support of the Resolution.

Mr. Cheney of Mississippi moved the Previous Question.

Motion carried

The Question was put.

Resolution adopted

Recess

After announcements by the Secretary, the House recessed.

Protest of House's Action on Agenda

Mr. Philips of Northern Indiana on a point of personal privilege, made the following statement:

Mr. President:

Without in any way questioning the *bona fides* of the proponents of Alternate I, and with all due respect to our guest "special representatives" present here in good faith, I am convinced that Alternate I which we have just adopted is non-canonical and unconstitutional. I therefore

ask that the Secretary be instructed to note in the record of these proceedings that I remain present as a participant in the Conference which has been "incorporated" into this Convention only under *protest* and any participation on my part in such activities is not to be deemed approval of or acquiescence in the propriety of such format on my part.

Agenda of this Convention (continued)

The Secretary reported the receipt of Message No. 2 from the House of Bishops, informing this House that the House of Bishops had adopted a Resolution establishing Alternative #1 as the Agenda and format for this Special Convention.

Mr. Jones of Central New York moved that this House, having by a vote by Orders and Dioceses approved Alternative #1, do now concur with the House of Bishops in adopting the Resolution contained in its Message No. 2.

The House concurred

(See Concurrent Action—"Agenda for Special General Convention")

Adjournment

Mr. Jones of Central New York, for the Committee on Dispatch of Business, moved that, following announcements by the Secretary, the House adjourn until 11:30 a.m. on Monday, September 1, 1969.

Motion carried

The Secretary made announcements.

The House adjourned.

SECOND DAY

MONDAY, SEPTEMBER 1, 1969

The President called the House to order at 11:40 a.m.

The Rev. Mr. Shepherd of California, the Chaplain, read a Lesson from the Gospel according to St. Luke, and led the House in prayer, concluding with the Lord's Prayer.

Appointment of Standing Committees

The Secretary announced that the President, pursuant to Rule 7, had appointed the membership of the Standing Committees of the House, as follows:

1. *On the State of the Church*

(This is a Committee *ad interim* which continues in office through the 63rd General Convention (1970).)

Prov.	Clerical	Prov.	Lay
1	Very Rev. William L. Kite	3	John Paul Causey, <i>Chairman</i> Virginia
	..... Rhode Island	4	George B. Daniels South Carolina
5	Rev. Thomas K. Chaffee Fond du Lac	*8	John P. Thatcher Nevada
1	Very Rev. Robert S. Kerr Vermont	1	Frank P. Foster Massachusetts
*2	Rev. Canon Bernard C. Newman STD	*5	Joseph Neudert Northern Michigan
	..... New York	7	Robert M. Ayres, Jr. West Texas
4	Very Rev. Robert Parks Florida	6	Boyd R. Hammond Nebraska
4	Rev. D. Raby Edwards East Carolina		
7	Ven. Charles F. Rehkopf Missouri		
6	Rev. James B. Clark Nebraska		
6	Rev. Paul J. Davis Iowa		
2	Rev. John R. Edler Newark		
3	Rev. Sidney Swann Southern Virginia		
8	Rev. Frederic Cochrane Idaho		

*Deputies not certified for Special General Convention II

2. *On the General Theological Seminary*

Prov.	Clerical	Prov.	Lay
8	Rev. John Clinton Fowler Arizona	2	Stuart A. Winning MD, <i>Convener</i>
1	Rev. William M. Hale		..... Albany
	..... Western Massachusetts	1	Joseph W. Venable, Sr. Rhode Island
2	Rev. H. William Foreman	3	William Holbrook Indianapolis
	..... Central New York	7	M. L. Breidenthal Jr. Kansas
4	Rev. E. B. Jeffress, Jr. East Carolina		
1	Rev. Alexander J. Smith Vermont		

3. *On Missions*

Prov.	Clerical	Prov.	Lay
8	Rev. Charles H. Crawford, <i>Convener</i>	2	William K. Allison Long Island
	..... Arizona	4	David G. Ellison Jr.
3	Rev. Rex B. Wilkes DD Maryland		..... Upper South Carolina
5	Ven. Louis M. Brereton DD Ohio	8	Hugh Shearer Honolulu
7	Very Rev. Charles A. Higgins DD	6	William Talbot Iowa
	..... Arkansas	2	Hon. Daniel S. Weigand New Jersey
5	Rev. Allan L. Ramsay Michigan	9	Aubrey Anduze DDS Virgin Islands
8	Rev. Lee Owen Stone Oregon	1	Ambrose Campbell Rhode Island
3	Ven. W. Leigh Ribble DD Virginia	1	Warren Doerfler New Hampshire
2	Rev. Lloyd Chattin New Jersey	4	Betts S. Slingluff Jr. Alabama
7	Rev. David Agnew Western Kansas		
6	Rev. William Fay South Dakota		

4. *On the Admission of New Dioceses*

Prov.	Clerical	Prov.	Lay
4	Rev. Carl F. Herman, <i>Convener</i>	3	Jack H. Mason Southern Virginia
	..... New Carolina	2	Roger Estabrook Rochester
5	Rev. Benjamin V. Lavey	1	Paul L. Hinckly
	..... Western Michigan		..... Western Massachusetts
8	Rev. Robert H. Cochrane Utah	6	Karl Arndt MD Colorado
4	Rev. W. Hopkins Folwell		
	..... South Florida		

5. On the Consecration of Bishops

Prov.	Clerical	Prov.	Lay
4	Rev. Thomas J. C. Smyth, <i>Convener</i>	8	Robert J. Newell
	North Carolina	3	Luther Kauffman MD
2	Rev. John R. Ramsey		Maine
6	Very Rev. Raymond Brown	1	Harlan Doak
4	Rev. William A. Dimmick	5	Ernest N. Robinson
2	Rev. George E. Stiegler	7	Don Gatchell
	Tennessee		Oklahoma
	Rochester		

6. On Amendments to the Constitution

Prov.	Clerical	Prov.	Lay
4	Rev. Clarke Bloomfield, D.D., <i>Covener</i>	2	Walter E. Cooper
	Lexington	3	George R. Humrickhouse
5	Rev. Francis J. Foley	4	Hon. Reynolds S. Cheney
	Western Michigan	3	William H. Adkins
7	Rev. James P. DeWolfe, Jr.	1	Ambrose A. Campbell
2	Ven. Henry P. Krusen, S.T.D.	5	Arlindo S. Cate
	Western New York		Chicago
6	Rev. Donald F. Haviland		
8	Rev. Charles E. Davis		
	Nebraska		
	Northern California		

7. On Canons

Prov.	Clerical	Prov.	Lay
5	Rev. Canon J. William Robertson, <i>Convener</i>	8	Philip Adams, LL.D.
	Northern Michigan	2	Hunter L. Delatour, LL.D.
5	Ven. Charles D. Braidwood		Long Island
2	Rev. James W. Pennock	1	Fred C. Scribner
3	Rev. H. Coleman McGehee, Jr.	1	Russell L. Davenport
	Virginia		Western Massachusetts
4	Rev. Canon Herbert A. Donovan	7	William Gilbert
	Kentucky		New Mexico & South West Texas
4	Rev. Martin D. Gable	3	Hon. Oliver Gasch
6	Rev. Leigh Wallace	8	Hon. Herbert V. Walker
	Atlanta		Los Angeles
	Montana	6	Jack Emery
			Wyoming

8. On Elections

Prov.	Clerical	Prov.	Lay
3	Rev. Robert E. Megee, Jr., <i>Convener</i>		George Snyder
	Southern Virginia	7	George T. Guernsey III
2	Rev. Donald A. Stivers		Missouri
8	Rev. Donald B. Walster	2	S. Leonard Davidson
8	Rev. Arnold A. Fenton		New Jersey
7	Rev. Frank N. Cohoon	6	A. Cecil Schoeneman
	Kansas	1	John Talbot
			South Dakota
			Western Massachusetts

9. On the Prayer Book

Prov.	Clerical	Prov.	Lay
2	Very Rev. H. F. Lemoine, D.D., <i>Convener</i>	5	Howard T. Foulkes, LL.D.
	Long Island	1	Henry P. Bakewell
1	Rev. Canon Gordon E. Gillett	4	Samuel C. Waller
	New Hampshire		Georgia
8	Rev. Louis B. Keiter, D.D.	5	Thomas P. Shafer
6	Rev. Raymond H. Clark	3	Robert M. Reed
3	Rev. A. Malcolm MacMillan		Southern Virginia
3	Rev. C. Charles Vaché	2	Samuel G. Welles, Jr.
	Southern Virginia	9	Roberto Stanley
7	Rev. Roger H. Cilley		New York
8	Rev. Paul E. Langpaap	2	James Goodfellow, Sr.
8	Rev. Massey H. Shepherd, Ph.D.	4	J. Ernest Walker, Jr.
	Olympia		Tennessee
7	Very Rev. C. Preston Wiles, Ph.D.	6	Kent H. Horton
	California		North Dakota
	Dallas		

10. *On Christian Education*

<i>Prov.</i>	<i>Clerical</i>	<i>Prov.</i>	<i>Lay</i>
3	Very Rev. Frederic R. Murray, <i>Convener</i>	8	Robert F. Gaines
	Erie	3	H. Randolph Maddox
2	Rev. John M. Krumm, Ph.D.	4	George D. Penick, M.D.
	New York		North Carolina
1	Very Rev. Wilbur E. Hogg	3	Edwin K. Jennings
	Maine	7	C. E. Juday
4	Rev. Benjamin A. Meginniss, Jr.		Dallas
	Alabama	3	Christian Baker, D.V.M.
6	Rev. T. Ronald Taylor		Liberia
	Minnesota	3	John A. Elder
5	Rev. C. A. Hovde, Ph.D.		Washington
	Chicago		
3	Rev. William A. Beal		
	Washington		

11. *On Christian Social Relations*

<i>Prov.</i>	<i>Clerical</i>	<i>Prov.</i>	<i>Lay</i>
3	Rev. Robert P. Varley, Th.D., <i>Convener</i>	7	Howard T. Tellepsen
	Easton		Texas
5	Rev. Joseph Pelham	7	Lee T. Bivins
	Michigan		Northwest Texas
3	Rev. Albert T. Mollegen, D.D.	4	Dr. James C. Cantrill
	Virginia		Lexington
5	Rev. Richard M. Trelease, Jr., D.D.	8	Paul Roca
	Ohio		Arizona
6	Rev. James R. Gundrum	2	Frank T. Wood, Jr.
	Iowa		Central New York
5	Very Rev. Peter Lawson	3	Dupuy Bateman
	Indianapolis		Pittsburgh
3	Rev. William A. Wendt	4	Oscar C. Carr, Jr.
	Washington		Mississippi
		8	Philip H. Rhinelander, M.D.
			California

12. *On Memorials of Deceased Members*

<i>Prov.</i>	<i>Clerical</i>	<i>Prov.</i>	<i>Lay</i>
6	Rev. Robert A. Terrill	4	George H. Greer, <i>Convener</i> ..
	Kansas		Kentucky
3	James C. Fenhagen	5	Willard Nancarrow
	Washington		Northern Michigan

13. *On the Church Pension Fund*

<i>Prov.</i>	<i>Clerical</i>	<i>Prov.</i>	<i>Lay</i>
1	Rev. Canon Ralph D. Read, S.T.D.,	5	Carl E. Steiger
	Connecticut		Fond du Lac
6	Rev. James L. Stillwell, Jr.	6	Clark Caldwell
	Nebraska		Iowa
8	Rev. Richard E. Byfield	7	Shelby C. Hogan
	California		New Mexico & Southwest Texas
2	Rev. Walter E. Muir	4	Daniel A. McKeever
	Rochester		Atlanta
9	Rev. Canon J. P. Ruiz	5	Philip C. Childs
	Puerto Rico		Northern Indiana
4	Rev. Charles F. Duvall	7	Louis R. Sarazan
	South Carolina		Dallas
3	Rev. Charles P. Martin	2	Charles F. Bound
	Erie		New York

14. *On Certification of the Minutes*

<i>Prov.</i>	<i>Clerical</i>	<i>Prov.</i>	<i>Lay</i>
7	Rev. Arthur R. Steidemann ..	3	Francis M. Belford, <i>Convener</i> ..
	Missouri		Harrisburg
5	Rev. George C. Stacey	2	Hector Buell
	Quincy		Albany

15. *On Rules of Order*

<i>Prov.</i>	<i>Clerical</i>	<i>Prov.</i>	<i>Lay</i>
2	Rev. John B. Coburn, D.D., <i>Convener</i> New York	4	Charles M. Crump Tennessee
8	Very Rev. John C. Leffler, D.D. Olympia	5	James Winning Springfield
8	Very Rev. C. Julian Bartlett, D.D. California	2	Dermot Ives Long Island
2	Very Rev. Davis S. Ball Albany	1	Hon. Gerald Lamb Connecticut

16. *On Rural Work*

<i>Prov.</i>	<i>Clerical</i>	<i>Prov.</i>	<i>Lay</i>
5	Rev. Ronald E. Ortmyer, <i>Convener</i> Milwaukee	5	Alexander J. Keith, Jr. Eau Claire
3	Rev. John A. Baden Virginia	7	Lloyd Aabel Western Kansas
4	Rev. Welch K. Tester Western North Carolina	4	Le Grand Van Keuren Georgia
1	Rev. G. D. Krumbhaar, M.D. Western Massachusetts	8	Chris Anderson Spokane

17. *On Dispatch of Business*

<i>Prov.</i>	<i>Clerical</i>	<i>Prov.</i>	<i>Lay</i>
5	Very Rev. Robert F. Royster Northern Indiana	2	Hugh R. Jones, <i>Chairman</i> Central New York
4	Very Rev. David B. Collins Atlanta	8	W. Paul Uhlman Olympia
1	Rev. K. Van Winkle Connecticut	4	Thurman Williams East Carolina
6	Rev. A. Balfour Patterson, D.D. Colorado	6	Ross Sidney Iowa
3	Rev. O. R. Littleford, D.D. Maryland	4	Charles M. Crump Tennessee
		4	Walker Taylor, Jr. East Carolina

18. *On Evangelism*

<i>Prov.</i>	<i>Clerical</i>	<i>Prov.</i>	<i>Lay</i>
4	Rev. William W. Lumpkin, D.D., <i>Convener</i> Upper South Carolina	8	William W. Clore Arizona
4	Rev. Frederick J. Bush Mississippi	3	DeWitt M. Bull, Jr. Erie
4	Rev. Joseph R. Horn South Carolina	3	Shearer C. Bowman Virginia
■	Rev. Claude F. DuTeil Honolulu	5	Russell B. Joseph Chicago
1	Rev. Gordon J. Stenning Rhode Island	7	Donald Gatchell Oklahoma
6	Rev. Richard F. Miles, Sr. Nebraska	7	William R. Rockwood West Texas
6	Rev. Joseph Gregori Iowa	2	George T. Driscoll Central New York

19. *On National and International Problems*

<i>Prov.</i>	<i>Clerical</i>	<i>Prov.</i>	<i>Lay</i>
3	Rev. Kermit Lloyd, <i>Convener</i> Harrisburg	7	George C. Miller Northwest Texas
4	Rev. John Bonner Tennessee	8	L. Dale Pederson Oregon
6	Very Rev. Herbert M. Barrall Colorado	1	Rodney E. Ross, Jr. Maine
2	Very Rev. Samuel J. Wylie, D.D. New York	5	William A. Walker Michigan
1	Rev. E. H. MacBurney New Hampshire	3	Henry Chalfant Pittsburgh
4	Rev. Stephen R. Davenport II Kentucky	8	W. Edward Morgan Arizona
		2	D. Bruce Merrifield, Ph.D. Western New York

20. *On Ecumenical Relations*

<i>Prov.</i>	<i>Clerical</i>	<i>Prov.</i>	<i>Lay</i>
5	Rev. William P. D. O'Leary, <i>Convener</i> Western Michigan	1	John N. Brown, LL.D. Rhode Island
4	Rev. T. Stewart Matthews Atlanta	5	Kenneth E. Kintner, O.D. Northern Indiana
5	Rev. Arthur A. Vogel Milwaukee	1	Charles L. Park, Jr. Vermont
2	Rev. Darwin Kirby, Jr. Albany	4	Seaton G. Bailey Atlanta
7	Rev. Herbert N. Conley Oklahoma	1	Roger W. Hartt Connecticut
2	Rev. John V. Butler, D.D. New York	7	Walter W. Swearengen Missouri
8	Rev. Rustin R. Kimsey Eastern Oregon	8	Charles W. Tuttle Northern California
5	Very Rev. William F. Maxwell Chicago	5	Paul W. Philips Northern Indiana
	Rev. Wilbur Woodhams Europe	8	George Livermore California
3	Rev. John L. O'Hear Delaware	6	Martin Ohlander Colorado

21. *On Theological Education*

<i>Prov.</i>	<i>Clerical</i>	<i>Prov.</i>	<i>Lay</i>
3	Rev. Charles H. Long, Jr., <i>Convener</i> Pennsylvania	7	Sheldon Crocker Texas
4	Rev. Canon Thomas S. Tisdale South Carolina	8	James K. Barnum San Joaquin
4	Rev. Addison Hosea Lexington	8	Alvin Hambly, M.D. California
6	Very Rev. Henry N. Hancock, D.D. Minnesota	9	Prof. Juan Araujo Mexico
5	Very Rev. John E. Gulick, D.D. Fond du Lac	1	John B. Tillson Massachusetts
3	Rev. E. Felix Kloman, D.D. Washington	4	Henry W. Lewis North Carolina
5	Rev. William Wiedrich Northern Michigan	2	Russell Coward Rochester
2	Very Rev. Robert F. Capon, S.T.D. Long Island	3	Stephen L. Christian West Virginia
3	Very Rev. Edward G. Harrison, D.D. Pennsylvania	8	Hon. Clay Myers Oregon
8	Very Rev. J. Ogden Hoffman, Ph.D. Northern California	7	Paul Thorn Dallas

22. *On Urban and Suburban Work*

<i>Prov.</i>	<i>Clerical</i>	<i>Prov.</i>	<i>Lay</i>
3	Very Rev. Lloyd E. Gressle, D.D., <i>Convener</i> Delaware	2	William C. Baird Western New York
8	Very Rev. C. Julian Bartlett, D.D. California	4	Davis L. Jahncke Louisiana
5	Rev. Russell B. Staines, D.D. Indianapolis	2	Charles R. Lawrence, Ph.D. New York
1	Very Rev. Robert S. Beecher Connecticut	5	Hon. Herbert H. Tate Newark
7	Rev. Joseph L. Brown West Texas	5	Charles F. Trapp Michigan
5	Rev. Samuel J. Martin, D.D. Chicago	5	Hon. John S. Ballard Ohio
8	Rev. John H. M. Yamazaki, D.D. Los Angeles	7	Hiram W. Neuwoehner, Jr. Missouri
4	Rev. Edward E. Tate, D.D. Atlanta	4	Shepherd Tate Tennessee
3	Rev. Paul M. Washington Pennsylvania	3	Norman Cowie Pittsburgh
6	Rev. Denzil A. Carty Minnesota	6	John L. Carson III Colorado

Appointment of Special Committees

The Secretary announced that the President, pursuant to Rule 8, had appointed Special Committees, as follows:

45. *On Privilege and Courtesy*

<i>Prov.</i>	<i>Clerical</i>	<i>Prov.</i>	<i>Lay</i>
8	Rev. Lesley Wilder, D.D. California	5	Frederic S. Glover, Jr. Michigan
1	Rev. Canon Robert L. Clayton Vermont	4	Duncan Burn Florida
3	Rev. Reginald E. Moore Erie		

46. *Sergeant-at-arms*

<i>Prov.</i>	<i>Prov.</i>
5 Clifford Lewis, <i>Sergeant-at-arms</i> Northern Michigan	5 Eugene E. Furry Northern Indiana
8 Samuel Brown Olympia	3 George L. Frick Delaware
7 George A. Clay West Missouri	2 Thomas H. Dyer Central New York
4 H. Sanford Howie, Jr. Upper South Carolina	6 David Ayres Montana
4 Walter M. Hart, M.D. South Carolina	6 Cletus Brooks Nebraska
	2 J. Arthur Jones New Jersey
	7 Harold Rutherford Arizona

47. *On the Structure of the Church*

<i>Prov.</i>	<i>Clerical</i>	<i>Prov.</i>	<i>Lay</i>
2	Ven. Canon Samuel Steinmetz, Jr. New Jersey	3	D. Harvey Phillips Erie
1	Rev. Malcolm W. Eckel Western Massachusetts	5	Robert M. Lindstrom Ohio
7	Rev. Samuel N. Baxter Texas	3	James R. Bazley Bethlehem
8	Rev. Kenneth W. Cary, D.D. Los Angeles	7	Joseph Irion Worsham, <i>Convener</i> Dallas
4	Ven. Alfred Mead Georgia	6	James Garlington Montana
3	Rev. Walter J. Mycoff West Virginia	4	Lewis E. Cooke South Florida
9	Rev. Edward M. Turner Virgin Islands	4	Henry R. Heyburn Kentucky
2	Rev. George E. Bates Central New York	8	Edward P. Fogg Los Angeles
5	Rev. Samuel E. West Western Michigan	6	Hon. Ted James Montana
1	Rev. Theodore W. Lewis Maine		

50. *On Stewardship*

<i>Prov.</i>	<i>Clerical</i>	<i>Prov.</i>	<i>Lay</i>
5	Rev. William C. R. Sheridan, D.D. Northern Indiana	3	Marius L. Bressoud, Jr. Bethlehem
7	Rev. Canon Gerald McAllister West Texas	2	Roger T. Estabrook Albany
2	Rev. Dougald L. Maclean, D.D. Long Island	4	Sherwood Wise Mississippi
3	Rev. George R. Turney San Joaquin	1	Philip M. Shires Rhode Island
4	Rev. Robert E. Ratelle Louisiana	7	William Ikard II, <i>Convener</i> New Mexico & Southwest Texas
5	Rev. H. R. Wiechert Southern Ohio	3	Howard Kellogg Pennsylvania
8	Rev. Lewis H. Long Arizona	6	Chapman Young Colorado

51. *On Church Music*

<i>Prov.</i>	<i>Clerical</i>	<i>Prov.</i>	<i>Lay</i>
4	Rev. Eric S. Greenwood, D.D., <i>Convener</i> Tennessee	4	William Nave Lexington
3	Rev. Victor Kusik Delaware	5	Dave Naber Quincy
7	Rev. Otto Anderson Oklahoma		

Appointment of Deputies to Joint Committees

The Secretary announced that the President, on behalf of this House, had appointed Deputies to the Joint Committee on Committees and Commissions, as follows:

Clerical

The Rev. Robert L. Curry, *Secretary pro tem*, Western Massachusetts
The Rev. John G. Swope, Arkansas
The Rev. Clarence T. Abbott, Oregon

Lay

Hon. Lyle G. Hall, Erie
William Page, East Carolina
Joseph Leidy, Newark

Referral of Resolutions Recommended by Joint Committees and Joint Commissions

The Secretary announced that the President, pursuant to Rule 18(a), had referred to the appropriate Committees the Interim Reports and recommended Resolutions of the Joint Committees and Joint Commissions that were to be originally considered in this House, as follows:

Church Pension Fund

- HD 1—Approve Report of the Trustees—**Church Pension Fund**
- HR 2—Approve National Insurance Plan—**Church Pension Fund**
- HD 3—Make Insurance Plan Mandatory—**Church Pension Fund**
- HD 4—Authorize Assessments—**Church Pension Fund**

Deployment of the Clergy

- HD 5—Establish Deployment Office—**Theological Education/Expenses**

Structure of the Church

- HD 6—Approve Guidelines for a viable Diocese—**Structure**
- HD 7—Prepare legislation for re-alignment of Dioceses—**Structure**
- HD 8—Study of Regional Areas *vice* Provinces—**Structure**
- HD 9—Determine criteria for viable parish—**Structure**
- HD 10—Study application of viability criteria overseas—**Structure**
- HD 11—Appropriation for balance of triennium—**Expenses**
- HD 12—Proportional Representation—**Structure/Canons**

Non-Metropolitan Areas

- HD 13—Endorse mission to non-metropolitan areas—**Rural Work**
- HD 14—Direct Executive Council *re* Staff Officer—**Rural Work**
- HD 15—Direct Structure *re* diocesan boundaries—**Structure**
- HD 16—*Re* Roanridge Training and Conference Center—**Rural Work**

Standing Liturgical Commission

- HD 17—Authorize Variations in Trial Liturgy—**Prayer Book**

Self-Supporting Ministry

- HD 18—Amend Canon 26—Candidacy in Special Cases—**Theological Education/Canons**
- HD 19—Amend Canon 32—Ordination in Special Cases—**Theological Education/Canons**
- HD 20—Amend Canon 34—Perpetual Deacons and Self-supporting Priests—**Theological Education/Canons**
- HD 21—Amend Canon 44—Self-supporting Ministers and their Bishops—**Theological Education/Canons**
- HD 22—Amend Canon 63—Removals from SHB List—**Theological Education/Canons**

Mutual Responsibility Commission

- HD 23—Biennial General Conventions—**Structure**

the First Assistant Secretary of the House, heard the Minutes of the First Day read, and found them to be correct and true.

Certification of Deputies

Mr. Davidson of New Jersey, Secretary, presented Report #2 of the Committee on Elections, and certified the following Deputies:

Mr. Alfred B. Nimocks of Arkansas, for Mr. Keese
 Mr. Cyrus M. Higley of Central New York, for Mr. Driscoll
 Mr. Ralph M. Reahard, Jr., of Indianapolis, for Mr. Holtberg
 Mr. Robert G. Miller of Indianapolis, for Mr. Hollett
 The Rev. G. Wayne Craig of Lexington, for the Rev. Mr. Bloomfield
 Mr. Edward A. White of Los Angeles, for Mr. Gibbs
 Mr. Robert Holter of Montana, for Mr. Ayers
 The Rev. Albert J. Sayers of Oregon, for the Rev. Mr. Stone
 Mr. Howard S. Whitbeck of Spokane, for Mr. Goodfellow
 Mr. Frank Storey of Spokane, for Mr. Barrett
 Mr. Donald E. Stehr of Springfield, for Mr. Burroughs
 Mr. Will S. Keese, Jr., of Tennessee, for Mr. Walker
 Mr. Robert McNeilly of Tennessee, for Mr. Patten
 Mr. Gonzalo Lugo of Puerto Rico, for Mr. Maldonado
 The Rev. Charles Howard Perry of Olympia, for the Rev. Mr. Fenton

Question of Seating Woman Alternate

Mr. Davidson of New Jersey, continuing his reporting for the Committee on Elections, presented Report #3, which informed the House that the Diocese of Los Angeles had certified a woman Alternate Deputy, Mrs. Aaron E. Oliver, to take the place of the Hon. Herbert V. Walker. It appearing to the Committee that a constitutional principle might be involved, the Committee applied to the Committee on Amendments to the Constitution for an opinion in the matter.

Mr. Cheney of Mississippi, Chairman of the Committee on Amendments to the Constitution, presented Report #2:

Seating the woman deputy from the Diocese of Los Angeles:

Section 4 of Article I defines Lay Deputies as "... Laymen, communicants of this Church, having domicile in the Diocese;". The 62nd General Convention at Seattle proposed an amendment changing "Laymen" to "Lay Persons", and further provided that said amendment "... become effective, if adopted by the 63rd General Convention, immediately upon adoption". Until that amendment be finally adopted, women may not serve as Lay Deputies in the House of Deputies.

The Rev. Mr. Byfield of California moved the following Resolution:

Resolved, That, for this Special General Convention only, it is the sense of this House that the word "Layman", wherever it appears in the Constitution and Canons of this Church, shall be interpreted to mean "Communicant of either sex", and that the Report of the Committee on Elections regarding the certification of a substitute Deputy from the Diocese of Los Angeles be re-referred to the Committee for further consideration.

The Chair ruled the Motion out of order.

Mr. Davidson of New Jersey moved that the Committee on Elections be discharged from further consideration of the matter.

Motion carried
Committee discharged

The Rev. Mr. Megee of Southern Virginia presented Report #4 of the Committee on Elections, and certified the seating of Mr. William W. MacDonald of the Diocese of Los Angeles in lieu of the Hon. Mr. Walker.

State of the Church

Mr. Causey of Virginia presented Report #2 of the State of the Church, as follows:

In view of the limited time available to this House for business, the Committee on the State of the Church has voted to defer any Report until the General Convention of 1970.

Report received

Initial Reports of Committees

Mr. Morgan of Arizona moved—

That initial Reports of all Standing, Special, and Joint Committees of this House, setting forth the organization of said Committees, be filed with the Secretary.

Motion carried

(See pages 79-81 of this Journal)

On the General Theological Seminary

The Rev. Mr. Hale of Western Massachusetts, the designated Convener of Committee #2, "On the General Theological Seminary", reported that the Committee, having no business to transact at this Special General Convention, would not meet.

Report received

Executive Council's Recommendations on Racial Matters

(continued)

The Rev. Mr. Carter of Pittsburgh moved—

That the Rules be suspended, to take up, out of order, the Report of the Committee on Christian Social Relations on the Report and Recommendations of the Executive Council on Racial Programs.

Mr. Cheney of Mississippi spoke in opposition to the Motion and asked the Chair whether the motion was not out of order.

The Chair ruled that the Motion was in order.

The Rev. Mr. Rohane of New Mexico and Southwest Texas objected that many Deputies had not yet received copies of the Executive Council's Report, which was to be duplicated for every-member distribution.

On a show of hands, it was apparent that a large proportion of the House had not yet received the Report.

The Rev. Mr. Carter, with the consent of his seconder, withdrew his Motion, pending the printing and distribution of the Report.

The Chair announced that as soon as the Report was available he would ask the Committee on Dispatch of Business to set a special order of business for its consideration.

Consent for the Election of a Bishop Coadjutor

The Rev. Mr. Smyth of North Carolina, presented Report #2 of the Committee on the Consecration of Bishops, and moved that the House give its consent to the Diocese of Bethlehem for the election of a Bishop Coadjutor.

Resolution adopted

(See Concurrent Action—"Bethlehem—Coadjutor for")

Final Action: Adopted.

Resignation of Bishops

The Secretary reported the receipt, from the Presiding Bishop, of his Report of the Bishops whose resignations have been accepted by the House of Bishops since the last meeting of the General Convention, as follows:

The Rt. Rev. Nelson M. Burroughs, D.D., S.T.D., Bishop of Ohio, retired February 4, 1968, under Canon 42, Sec. 8(b).

The Rt. Rev. Chandler W. Sterling, D.D., Bishop of Montana, resigned March 1, 1968, under Canon 42, Sec. 8(b).

- The Rt. Rev. Oliver L. Loring, D.D., Bishop of Maine, retired May 13, 1968, under Canon 42, Sec. 8(b).
- The Rt. Rev. Frederic C. Lawrence, D.D., Suffragan Bishop of Massachusetts, retired August 31, 1968, under Canon 42, Sec. 8(b).
- The Rt. Rev. Austin Pardue, D.D., S.T.D., Bishop of Pittsburgh, retired August 31, 1968, under Canon 42, Sec. 8(a).
- The Rt. Rev. Sumner F. D. Walters, S.T.D., D.D., Bishop of San Joaquin, retired September 18, 1968, under Canon 42, Sec. 8(b).
- The Rt. Rev. J. Brooke Mosley, D.D., S.T.D., Bishop of Delaware, resigned October 1, 1968, under Canon 42, Sec. 8(b).
- The Rt. Rev. Lane W. Barton, D.D., Bishop of Eastern Oregon, retired October 1, 1968, under Canon 42, Sec. 8(c).
- The Rt. Rev. Daniel Corrigan, D.D., Director of the Home Department of the Executive Council, retired October 25, 1968, under Canon 42, Sec. 8(b).
- The Rt. Rev. Charles Colcock Jones Carpenter, D.D., LL.D., Bishop of Alabama, retired December 31, 1968, under Canon 42, Sec. 8(b).
- The Rt. Rev. Everett H. Jones, D.D., Bishop of West Texas, retired January 1, 1969, under Canon 42, Sec. 8(b).
- The Rev. Harry Sherbourne Kennedy, S.T.D., D.D., Bishop of Honolulu, retired January 1, 1969, under Canon 42, Sec. 8(c).
- The Rt. Rev. Joseph Summerville Minnis, D.D., Bishop of Colorado, retired January 3, 1969, under Canon 42, Sec. 8(b).
- The Rt. Rev. Walter M. Higley, S.T.D., Bishop of Central New York, retired February 1, 1969, under Canon 42, Sec. 8(a).
- The Rt. Rev. Walter Henry Gray, D.D., Bishop of Connecticut, retired April 30, 1969, under Canon 42, Sec. 8(a).
- The Rt. Rev. James Wilson Hunter, D.D., Bishop of Wyoming, retired May 1, 1969, under Canon 42, Sec. 8(a).
- The Rt. Rev. Charles F. Boynton, S.T.D., Suffragan Bishop of New York, retired June 30, 1969, under Canon 40, Sec. 6(d).
- The Rt. Rev. Girault McArthur Jones, D.D., Bishop of Louisiana, retired March 31, 1969, under Canon 42, Sec. 8(b).

Adjournment

Mr. Jones of Central New York presented Report #11 of the Committee on Dispatch of Business, and moved that, after announcements by the Secretary, the House adjourn.

The Secretary made announcements
The House adjourned.

THIRD DAY

TUESDAY, SEPTEMBER 2, 1969

The House met, pursuant to adjournment, at 11:40 a.m.

The Rev. Mr. Shepherd of California read a Lesson from the Holy Scriptures and led the House in prayer.

Minutes of Second Day

The Rev. Mr. Steidemann of Missouri, for the Committee on Certification of the Minutes, presented Report #2 of the Committee, as follows:

Your Committee on Certification of the Minutes has met with the First Assistant Secretary, and reviewed the Minutes of the Second Day, and finds them to be correct and true.

Report received

Certification of Deputies

The Rev. Mr. Megee of Southern Virginia presented Report #5 of the Committee on Elections and certified that the following Deputies had taken their seats:

Philip R. Campbell of Minnesota, in place of Mr. West
Lambert O. Kelley of San Joaquin, in place of Mr. Barton
Rev. Morris F. Arnold of Southern Ohio, in place of Rev. Mr. Cochran
Rev. Richard W. Daniels of Oklahoma, in place of Rev. Mr. Wilcox

Report received

Special Order of Business

Mr. Jones of Central New York, for the Committee on Dispatch of Business, presented Report #12 of the Committee, as follows:

Your Committee is informed that the report of the Committee on Christian Social Relations with regard to the communication from the Executive Council (the so-called "Coburn Report") consists of four recommended Resolutions. To permit the House an opportunity for orderly consideration of that Report, your Committee moves the adoption of the following Resolution:

Resolved, That there be set at this time a Special Order of Business for the purpose of hearing and taking action with regard to the report of the Committee on Christian Social Relations on a certain communication from the Executive Council; and be it further

Resolved, That in the consideration of and action on that Report the following rules of debate shall be followed with regard to each of the four proposed Resolutions therein:

1. Each speaker shall be limited to 2 minutes;
2. To the extent practicable the Chair shall recognize speakers of opposite views in alternate succession;
3. Debate shall be limited to 30 minutes;
4. Thereafter, 3 minutes shall be allotted to the Committee on Christian Social Relations for rebuttal and summation;
5. No motion to lay on the table or otherwise to terminate debate shall be entertained until the conclusion of such debate, rebuttal and summation; and

6. In the discretion of the Presiding Officer, any time assigned hereby to the consideration of any Resolution which is not used in such consideration may be added to the time allotted for debate of any subsequent Resolution.

Mr. Moore of Louisiana moved that the Resolution be amended, in respect of the first Resolved clause, by striking the words, "at this time", and substituting the word, "tomorrow".

Motion defeated

Mr. Humrickhouse of Virginia moved to amend, by striking the same words, and substituting therefor the words, "on Wednesday at 2:00 p.m."

The Amendment was discussed.

Amendment adopted

Mr. Jones of Michigan moved immediate adjournment to allow Deputies to study the communication from the Executive Council.

Motion defeated

Mr. Smith of Florida moved that the hour set for the special order be advanced to 9:30 a.m.

The Chair ruled that the motion should lie on the table until the Main Motion was properly disposed of.

The Main Motion, as amended, was put.

Resolution adopted

The Rev. Mr. Gillett of New Hampshire requested the Chair to lift the Smith amendment from the table and put it to a vote.

Inasmuch as the proposed amendment would have the effect of altering the Agenda for this Special General Convention as adopted by concurrent action on the First Day, the President called a brief recess while he conferred with the Parliamentarian and the Chairman of the Committee on Dispatch of Business.

Mr. Smith of Florida re-introduced his motion in a different form, as follows:

Resolved, That this House meet at 9:00 a.m. on Wednesday, September 3, as a Committee of the Whole for two hours, to consider the communication from the Executive Council, as reported by the Committee on Christian Social Relations, and that the regularly scheduled Wednesday session of the House be advanced to 11:00 a.m.

The Rev. Mr. Reed of Springfield rose to a point of parliamentary inquiry, and asked for a ruling whether, in adopting the Agenda for this General Convention, the Resolution was not so worded as to permit either House to amend the appended schedule and to set additional sessions of the Houses.

Mr. Jones of Central New York ruled that the Resolution was deliberately so worded.

Mr. Smith of Florida withdrew his Motion and moved, in lieu thereof,

That this House meet in regular session at 9:00 a.m. on Wednesday, September 3.

Motion defeated

The Rev. Mr. Carter of Pittsburgh made an impassioned plea that the House stop its discussion of procedural matters and get on with the substantive matter to be dealt with.

The Rev. Mr. Avery of Rochester moved the previous question.

Motion carried

The Rev. Mr. Hosea of Lexington rose to a point of order, and called attention to the fact that no "previous question" was before the House.

The Rev. Mr. Gillett of New Hampshire moved

That this House convene in regular session at 2:00 p.m. this day; namely, Tuesday, September 2.

The Rev. Mr. Bonner of Tennessee moved in amendment

That the House convene in regular session at 7:30 p.m. on this day for a Special order of business to receive and consider the Report of the Committee on Christian Social Relations, and that it continue in session until adjournment.

The Rev. Mr. Gillett accepted the amendment.

Mr. Wilson of Delaware moved that the Motion be laid on the table.

Motion carried

Mr. Wilson then moved

That this House convene at 2:30 p.m. on this Third Day, and that the special order of business be the consideration of the Report of the Committee on Christian Social Relations.

Motion carried

Mr. Lawrence of New York moved to re-consider the action taken earlier, which had set the special order on Wednesday afternoon.

Consideration of Mr. Lawrence's Motion was cut off by a motion to adjourn, which was carried.

Recess

The House recessed.

The House re-convened at 2:40 p.m.

The Rev. Mr. Shepherd of California led the House in prayer.

Certification of Deputies

The Rev. Mr. Megee of Southern Virginia presented Report #6 of the Committee on Elections, and certified that the following Deputies had been seated:

Joe Bell of Dallas, in place of Mr. Sarazan
Gordon C. Shivas of Tennessee, in place of Mr. Crump
James McNary of Albany, in place of Mr. Bishop

Procedural

To resolve the procedural situation which resulted from the House's having adopted two Resolutions, one setting a special order for Wednesday at 2:00 p.m., and the other setting the same special order for Tuesday at 2:30 p.m., Mr. Wilson of Delaware moved as follows:

1. To reconsider the action setting a special order for Wednesday at 2:00 p.m.

Motion carried

2. To set the said special order for Tuesday, at 2:30 p.m., or as soon thereafter as the processes of this House permit.

Motion carried

Special Order—Report of Christian Social Relations Committee

The Rev. Mr. McAllister of West Texas rose to ask whether the ground rules for the special order could be further amended. The Chair requested that the Deputy withhold his motions until the preliminary remarks of the Chairman of the Committee on Christian Social Relations had been heard.

The Rev. Mr. Varley of Easton, Chairman, spoke briefly about the origin of, and subsequent developments in, the matter to be dealt with in the Report of the Committee.

Mr. Jones of Central New York, at the request of the Rev. Mr. Varley, called attention to the nature of changes that had been

made by the Committee in the Resolutions as proposed by the Executive Council (compare Appendix 17, pages 443 to 446); the said changes being designed to clarify the meaning and to secure crispness of language.

The Rev. Mr. Varley then called on Mr. Belcher of Pennsylvania to describe the nature and operations of the Black Economic Development Conference (referred to as BEDC—pronounced “Bedsy”) and the Inter-religious Foundation for Community Organization (referred to as IFCO), which organizations were named in the so-called “Coburn Report” to the Executive Council, this document being part of the background material for the Committee’s Report.

In response to an inquiry from the floor, the Chair called on the Rev. Mr. Pelham of Michigan similarly to identify the National Committee of Black Churchmen (NCBC).

Expansion of Executive Council

The Rev. Mr. Varley of Easton presented Report #2 of the Committee on Christian Social Relations, which recommended the adoption of three Resolutions to effect the representation of minority groups in the membership of the Executive Council.

The Resolutions were voted on, *seriatim*, by Orders and Dioceses.
Resolutions adopted

(See Concurrent Action—“Executive Council Expansion”)

Final Action: Adopted.

Messages from the House of Bishops

The Secretary reported the receipt of Messages from the House of Bishops, as follows:

Message No. 3—Concur with House of Deputies No. 3.
(See Concurrent Action—“Bethlehem Coadjutor”)

Message No. 4—Group-Life, etc., Plan for the Clergy.

Referred to Church Pension Fund
(See Concurrent Action—“Group-Life/Major-Medical Insurance”)

Final Action: Adopted.

Message No. 5—Anglican Consultative Council.

Referred to Ecumenical Relations
(See Concurrent Action—“Anglican Consultative Council”)

Final Action: Adopted.

Message No. 6—Agency for Church Renewal.

Referred to Ecumenical Relations

(See Concurrent Action—"Renewal-International Agency")

Final Action: Adopted.

Messages Nos. 7 to 21—Canons on Ecclesiastical Sentences.

Referred to Canons

(See Concurrent Action—"Canons 1, 53, 57, 58, 60, 62, 64, 65")

Final Action: Adopted.

Executive Council, Nominations Procedure

The Rev. Mr. Varley of Easton presented Report #3 of the Committee on Christian Social Relations, recommending procedures for nominations for members of the Executive Council.

Resolution adopted

(See Concurrent Action—"Executive Council Nominations")

Final Action: Adopted.

General Convention Special Program

The Rev. Mr. Varley of Easton presented Report #4 of the Committee on Christian Social Relations, recommending the endorsement of the Executive Council's support and expanding of the General Convention Special Program and calling for an evaluation of the Program.

Resolution adopted

(See Concurrent Action—"General Convention Special Program")

Final Action: Adopted.

Recess

On motion of Mr. Tillman of Georgia, and after announcements by the Secretary, the House adjourned.

The President called the House to order at 7:45 p.m.

Certification of Deputies

The Rev. Mr. Megee of Southern Virginia presented Report #7 of the Committee on Elections, and certified that the following Deputy had taken his seat:

Douglas Badenoch of Montana, in place of Mr. Mackay.

Community-Development Fund (Black)

Mr. Jones of Central New York, for the Committee on Dispatch

of Business, moved to amend the rules pertaining to the Special Order, now in progress, as follows:

1. That the limitation of time set for debate on the 5th Report of the Committee on Christian Social Relations be extended 50 minutes for a total of one hour;

2. That for purposes of debate and voting the Resolution in the Report be divided, with separate consideration and separate final action on each of the three separate grammatical paragraphs; and

3. That the debate on each such paragraph be limited to no more than 30 minutes.

Motion carried

The Rev. Mr. Varley of Easton presented Report #5 of the Committee on Christian Social Relations, and moved the three-part Resolution authorizing the finding and raising of funds by the Executive Council, to be allocated for national Black-community development.

Deliberation on this matter consumed the balance of the legislative Day and was concluded on the Fourth Day.

Resolution adopted

(See Concurrent Action—"Community-Development Fund Black")

Final Action: Adopted.

Adjournment

After announcements by the Secretary, the House adjourned at 12:15 a.m., to resume the Special Order on Wednesday morning at 9:30 a.m.

FOURTH DAY

WEDNESDAY, SEPTEMBER 3, 1969

The House met, pursuant to adjournment, at 9:45 a.m.

The Rev. Mr. Shepherd of California read a Lesson from the Holy Scriptures and led the House in prayer.

Certification of Minutes

Mr. Buell of Albany presented Report # 3 of the Committee on Certification of the Minutes, as follows:

Your Committee on Certification of the Minutes has met with the First Assistant Secretary, heard the Minutes of the Third Day read, and certify them to be true and correct.

Report received

- HD 58—Mr. Morgan of Arizona—Youth in Diocesan Councils—**Structure**
- HD 59—Mr. Morgan of Arizona—Youth in General Convention—**Structure**
- HD 60—Mr. Morgan of Arizona—Seminarians as Deputies—**Canons**
- HD 61—Mr. Morgan of Arizona—Draft Counseling—**National and International**
- HD 62—Rev. Mr. Ellison of New Mexico and Southwest Texas—**Support of Indian Work—Christian Social Relations**
- HD 63—Deputation of Maryland—Disapproval of Interruption of Convention procedure—**Rules**
- HD 64—Mr. Williams of East Carolina—Executive Council's decision in respect of General Convention Special Program—**National and International**
- HD 65—Rev. Mr. Martin and Mr. Park of Vermont—Reduction of present voting-age limitation—**Structure**

Special Order Resumed

The Special Order, begun on the previous Day, on the Report of the Committee on Christian Social Relations, was resumed, and continued through the noon recess to conclusion.

Messages from the House of Bishops

The Secretary announced the receipt of Messages from the House of Bishops, as follows:

Message No. 22—Endorse Bucharest Statement on Theological Principles.

Referred to Ecumenical Relations
(See Concurrent Action—"Bucharest Statement")

Final Action: Adopted.

Message No. 23—Theological Process in the Church.

Referred to Theological Education
(See Concurrent Action—"Church's Teaching,
Advisory Council on")

Final Action: Not Adopted.

Message No. 24—Removal of Virgin Islands from Province IX.

Referred to Canons/Missions
(See Concurrent Action—"Canon 8, Sec. 1")

Final Action: Adopted.

Message No. 25—Ministers of other Churches officiating at Morning and Evening Prayer.

Referred to Canons
(See Concurrent Action—"Canon 48")

Final Action: Adopted.

Message No. 26—Notifications in elections of Bishops.

Referred to Canons

(See Concurrent Action—"Canon 38, Sec. 1(e)")

Final Action: Adopted.

Message No. 27—Lambeth Resolution on Baptism and Confirmation.

Referred to Prayer Book

(See Concurrent Action—"Lambeth on Baptism
and Confirmation")

Final Action: Adopted.

Message No. 28—Concur with Deputies No. 5.

(See Concurrent Action—"Executive Council—
Nominations")

Order of Business

Mr. Jones of Central New York, for the Committee on Dispatch of Business, moved the following Resolution:

Resolved, That sessions of this House be scheduled for today, Wednesday, September 3rd, as follows:

1. The House, at the conclusion of the Special Order under which it is now proceeding, continue in session until recess at approximately 12:30 p.m.; and
2. The House reconvene at 2:00 p.m.; and remain in session until adjournment at approximately 3:30 p.m.; with the balance of the afternoon reserved for meetings of Committees of this House.

Resolution adopted

Introduction of Resolutions

Mr. Jones of Central New York presented Report # 14 of the Committee on Dispatch of Business, and moved the following Resolution:

Resolved, That the House suspend its Rules of Order and amend its action taken in response to Report No. 8 of this Committee, to the extent necessary to permit the introduction from the floor, and by filing with the Secretary of the House at his Convention Office, of any new business requiring concurrent action of the two Houses at any time prior to adjournment of the House today.

Resolution adopted

Recess

The House adjourned, pursuant to motion, at 12:30 p.m.

The House re-convened at 2:10 p.m.

Consent to Election of Bishop Coadjutor

The Rev. Mr. Smyth of North Carolina presented Report # 3 of the Committee on the Consecration of Bishops, and moved that the House consent to the election of a Bishop Coadjutor for the Diocese of Massachusetts.

Resolution adopted

(See Concurrent Action—"Burgess—Consent to Election")

Final Action: Adopted.

Permission to Elect a Suffragan Bishop

The Rev. Mr. Smyth of North Carolina presented Report # 4 of the Committee on the Consecration of Bishops, and moved a Resolution giving consent to the holding of an election in the Diocese of Massachusetts for a Suffragan Bishop.

Resolution adopted

(See Concurrent Action—"Massachusetts, Suffragan for")

Final Action: Adopted.

Liturgy of the Lord's Supper

The Rev. Mr. Keiter of Oregon presented Report # 2 of the Committee on the Prayer Book, and moved a Resolution authorizing certain variations and additions to the Liturgy of the Lord's Supper, for trial use during the balance of the current triennium.

Resolution adopted

(See Concurrent Action—"Liturgy of the Lord's Supper—Variations")

Final Action: Adopted.

Liturgical Experimentation in Latin America

The Rev. Mr. Lemoine of Long Island presented Report # 3 of the Committee on the Prayer Book, and moved a Resolution granting permission to the Province of the Caribbean to engage in experimentation in liturgy and hymnody.

Resolution adopted

(See Concurrent Action—"Liturgical Experimentation in Province IX")

Final Action: Adopted.

Variations in Prayer Book Communion Service

The Rev. Mr. Lemoine of Long Island presented Report # 4 of the Committee on the Prayer Book, and moved that the following Resolution, submitted by Mr. J. Gardner Crowell of New Jersey

(by way of a Memorial), be referred to the Standing Liturgical Commission:

Whereas, The Prayer Book rite for the Holy Communion is of incomparable beauty . . . but is too long; and

Whereas, The Order for the Holy Communion will continue to be the authorized Eucharistic Liturgy for many years; and

Whereas, the present Prayer Book rite would be greatly improved by a few changes and deletions, in accord with the best provisions of the Trial Liturgy; now, therefore, be it

Resolved, the House of concurring, That the General Convention authorize the following variations in the Order for the Holy Communion in the Book of Common Prayer:

1. Transfer the *Gloria in excelsis* to a place between the Collect for the Day and the Epistle, and provide that it be omitted during Advent, Pre-Lent, Lent, and the Sundays after Trinity.
2. Omit the Comfortable Words.
3. Preface the *Sursum corda* with, "The Lord be with you.", "And with your spirit."
4. Provide for the Exchange of the Peace (as in the Trial Liturgy) after the Lord's Prayer following the Prayer of Consecration.
5. Omit the Prayer of Humble Access.
6. Provide for the recitation of the Prayer of Thanksgiving after Communion by Priest and People.

Clergy Social Security

Mr. Masquelette of Texas presented Report # 2 of the Committee on the Church Pension Fund.

He moved that a certain Memorial from the Diocese of Harrisburg be referred to the Church Pension Fund and to the Executive Council, for study, and for a joint report to the 63rd General Convention, with appropriate recommendations and a statement of the estimated costs involved.

Motion carried

Accordingly the following Resolution was so referred:

Whereas, The Congress of the United States has enacted, and the President has signed into law, Public Law 90-248, which may be referred to as "Social Security Amendments of 1967"; and

Whereas, The said Law includes Ordained Ministers in its coverage in the category of "self-employed persons"; but makes the participation of such persons mandatory, rather than voluntary, unless the individual clergyman files a waiver of coverage on the grounds of conscientious opposition to the acceptance of public insurance; and

Whereas, The self-employed tax for social-insurance purposes must be paid by the self-employed person entirely out of his own income, and any contribution thereto must be reported as additional income subject to tax; and

Whereas, According to competent legal opinion, the inclusion of Ordained Ministers for social security purposes only, in the category of "employed persons", would constitute no new issue of Church-State relations nor violate the provisions of the First Amendment to the Constitution, because churches have been, since 1950, taxed for social-security purposes on behalf of their lay employees; now, therefore, be it

Resolved, the House of concurring, That this Special General Convention urge the enactment of legislation to include Ordained Ministers, for purposes of social security only, in the category of "employed persons"; and be it further

Resolved, the House of concurring, That the General Convention petition the appropriate agencies of the Federal Government to take whatever action is necessary to classify Ordained Ministers as "employed persons".

Pension Fund Evaluation

Mr. Masquelette of Texas presented Report # 3 of the Committee on the Church Pension Fund, as follows:

Your Committee has considered the following Memorial from the Diocese of Idaho:

Resolved, the House of concurring, That the General Convention direct an evaluation of the Church Pension Fund by a recognized expert in the field of pension-fund evaluation (such as Smith-Barney, Inc. or an equivalent firm), to the end that greater benefits may be allowed to widows and retired clergymen.

Your Committee reports the Memorial *without* recommendation, with the following observations:

1. A similar study of The Church Pension Fund was made in 1967 by the firm of Towers, Perrin, Forster and Crosby, Inc. under the direction of The Presiding Bishop's Committee to Review the Role of the Church Pension Fund. The report of the Review Committee appears as Appendix 4 of the Journal of the General Convention 1967.
2. A similar study of The Church Pension Fund and its subsidiaries is being made by Case and Co., Management Consultants, New York, at the expense of The Church Pension Fund, and a summary of the report of such study will be made to the 63rd General Convention in Houston in 1970.
3. No General Convention funds are available for the study suggested by the Diocese of Idaho Memorial.

Mr. Masquelette moved that the Committee be discharged from further consideration of the matter.

Motion carried

Group-Life/Major-Medical Insurance

Mr. Masquelette of Texas presented Report # 4 of the Committee on the Church Pension Fund, and moved that the House concur with the action taken by the House of Bishops, establishing a program of Group-Life/Major-Medical Insurance for the Clergy.

It was moved and seconded—

1. That the matter be re-referred to the Committee on the Church Pension Fund; and

2. That the said Committee schedule an Open Hearing on the subject at 3:30 p.m. on Wednesday, September 3.

Motion carried

Non-metropolitan Mission

The Rev. Mr. Ortmyer of Milwaukee presented Report # 2 of the Committee on Rural Work, and moved a Resolution to recognize the importance of the mission of the Church in non-metropolitan America.

Resolution adopted

(See Concurrent Action—"Non-Metropolitan Mission")

Final Action: Adopted.

Staff Officer for Non-metropolitan Work

The Rev. Mr. Ortmyer of Milwaukee presented Report # 3 of the Committee on Rural Work, as follows:

It is obvious to your Committee that the development of the Church's Mission in Rural Areas will require the assignment of the responsibility to a staff officer, and therefore we recommend the adoption of the following Resolution:

Resolved, the House of concurring, That the Executive Council make every effort to provide a staff officer with specific responsibility for non-metropolitan areas, as recommended by the 1967 General Convention, and that attention be given to additional staff needs in this area of the Church's mission.

The Rev. Mr. Winslett of Alabama moved that the matter be tabled.

Motion defeated

The Resolution was put to a vote.

Resolution not adopted

Capital Punishment

Report # 2 of the Committee on National and International Problems was presented, being a recommendation that this General

Convention adopt a Resolution on the subject of Capital Punishment, as proposed in a Memorial from the Diocese of Pittsburgh.

Resolution adopted

(See Concurrent Action—"Capital Punishment")

Final Action: Adopted.

Okinawa to Revert to Japan

Report # 3 of the Committee on National and International Problems was presented, being a recommendation that this General Convention adopt a Resolution favoring the reversion of the Ryukyu Islands to Japan; and, in the meantime, according to the citizens of the Islands the full rights of citizenship guaranteed by the Constitution of Japan. The Resolution had been proposed, by way of a Memorial, by the Missionary District of Okinawa.

Resolution adopted

(See Concurrent Action—"Ryukyu Islands")

Final Action Adopted.

Youth Representation in the General Convention

Mr. Worsham of Dallas presented Report # 2 of the Committee on Structure, which recommended that HD 32, being a Memorial from the Diocese of North Carolina, be *not* adopted, on the ground that it posed grave constitutional questions. The proposed Resolution read as follows:

Whereas, The Chairman of the National Episcopal Students Committee spoke to the 1967 General Convention in Seattle, asking, on behalf of the students, for a part in the decision-making process of the national Church; and

Whereas, The Executive Council has granted a seat and voice to college students in the meetings of the said Council; therefore, be it

Resolved, the House of concurring, That this Special General Convention make provision for seat and voice to be given, at the General Convention of 1970, to appointed members of the National Episcopal Students Committee designated by the said Committee.

In lieu of the foregoing, the Committee on Structure proposed the following Resolution:

Whereas, The inclusion of youth in the discussion-making processes of the Church is already recognized to be of increasing importance to its health and renewal; and

Whereas, By their participation in this Special General Convention, young people have made essential and vital contributions, both to its spirit and its exploration of issues; therefore, be it

Resolved, the House of Bishops concurring, That the jurisdictions of this Church be urged to consider seriously the inclusion of young persons in their deputations to future meetings of the General Convention.

Mr. Swenson of Southern Ohio moved a Substitute Resolution, as follows:

Whereas, The Chairman of the National Episcopal Students Committee spoke to the 1967 General Convention in Seattle, asking, on behalf of the students, for a part in the decision-making process of the national Church; and

Whereas, The Executive Council has granted a seat and voice to college and high-school students in the meetings of the said Council; therefore, be it

Resolved, *The House of* concurring, That this Special General Convention make provision for seat and voice to be given, at the General Convention of 1970, to Diocesan youth representatives, said representatives to be elected either by a Diocesan Youth Convention, or, in cases where this is non-existent, by the Diocesan Convention; and be it further

Resolved, the House of concurring, That \$8,500.00 be provided for a youth pre-convention in Houston, to be co-ordinated by the Youth Ministries Team of the Section on Service to Dioceses of the Executive Council.

On motion, duly seconded, both the Original Resolution and the Substitute were

**Referred to the Committee on Amendments
to the Constitution**

Order of Business

Mr. Jones of Central New York presented Report # 15 of the Committee on the Dispatch of Business, and moved the following Resolution:

Resolved, That the regular order of business be now interrupted, and that the Chair call at this time for the introduction of Petitions, Memorials, and Resolutions, for referral; and be it further

Resolved, That the Deputies be reminded that today, Wednesday, September 3, is the last opportunity for the introduction of new business requiring concurrent action by both houses, except by the vote of two-thirds of the members of the House present; and be it further

Resolved, That when all Deputies wishing to make such introductions shall have had an opportunity to do so, the House resume the regular order of business.

Resolution adopted

There appearing to be no Deputies desiring to introduce Resolutions as aforesaid, the regular order of business was resumed.

Women as Lay Readers

The Rev. Mr. Long of Pennsylvania presented Report # 3 of the Committee on Theological Education, recommending the adoption of a Resolution proposed by the Diocese of Minnesota, which would amend Canon 49 so as to permit the regular, as distinct from the exceptional, licensing of women as Lay Readers.

The Minnesota Memorial having been referred concurrently to the Committee on Canons, the Report of that Committee was called for. The Rev. Mr. Robertson of Northern Michigan submitted Report # 6 of the Committee on Canons, which likewise recommended favorable action.

Resolution adopted

(See Concurrent Action—"Canon 49")

Final Action Adopted.

The Rev. Mr. Long and the Rev. Mr. Robertson thereupon moved that their respective Committees be discharged from further consideration of HD 39, a Memorial from the Vestry of Christ Church, Syracuse, on the same subject.

Motion carried**Clergy-deployment Office**

The Rev. Mr. Long of Pennsylvania presented Report # 4 of the Committee on Theological Education, which recommended the adoption of a series of Resolutions, proposed by the Joint Commission on Deployment of the Clergy, establishing a Central Clergy-Deployment Office.

**Resolution adopted in substance
Referred to Expenses for funding**

(See Concurrent Action—"Clergy-Deployment Office")

Final Action Adopted.

Adjournment

On motion of the Chairman on Dispatch of Business, the House was adjourned, to re-convene at 9:00 a.m. on Thursday, September 4.

FIFTH DAY

THURSDAY, SEPTEMBER 4, 1969

The House met, pursuant to adjournment.

The President called the House to order at 9:10 a.m.

The Rev. Mr. Shepherd of California read a Lesson from the Holy Scriptures and led the House in prayer.

Deputies Resolutions

The Secretary announced that the following Resolutions had been filed with him on the Fourth Day, and that the same had been referred by the President to Committees; to wit:

HD 66—Rev. Mr. Arnold (Southern Ohio)—Agenda of General Convention and Additional Representatives.

HD 67—Deputation of Northern California—Youth Representatives. **Structure**

HD 68—Mr. Buell (Albany)—Clergy Employee Benefits. **Privilege & Courtesy**

HD 69—Deputation of Northern California—Martin Luther King, Jr., Day. **Pension Fund**

HD 70—Rev. Mr. Sadler (Los Angeles) and Rev. Mr. Martin (Vermont)—Conservation. **Prayer Book**

HD 71—Rev. Mr. Mead (Georgia)—Communications and a National Church Newspaper. **National & International**

HD 72—Mr. Abbott (Western North Carolina)—Handbook for Theological Training for Lay Persons. **Christian Education**

HD 73—Concerned Christians (Pittsburgh)—New Church Construction. **Theological Education**

Urban & Suburban**Messages from the House of Bishops**

The Secretary reported the receipt of Messages from the House of Bishops, as follows:

Message No. 29—Concur, with Amendments, with Message No. 4, and request a Committee of Conference.

The Chair appointed the following Committee:

Rev. Mr. Varley, Easton

Rev. Mr. Pelham, Michigan

Mr. Ikard, New Mexico and Southwest Texas
Mr. Roca, Arizona

(See Concurrent Action—"Executive Council Expansion")

Final Action: Amended and Adopted

Message No. 30—Concur with Message No. 7.

(See Concurrent Action—"Community Development Funds—
Black")

Message No. 31—Concur with Message No. 6.

(See Concurrent Action—"General Convention Special
Program Evaluation")

Message No. 32—General Convention Special Program.

Referred to Christian Social Relations

(See Concurrent Action—"General Convention Special Program—
Revision of Criteria")

Final Action: Not Adopted

Message No. 33—Special Offering.

Referred to Stewardship

(See Concurrent Action—"Special Offering of Special General
Convention II")

Final Action: Adopted

Certification of Minutes

Mr. Belford of Harrisburg presented Report #4 of the Committee on Certification of the Minutes, as follows:

Your Committee has met and certifies that the Minutes of the Fourth Day (Wednesday, September 3, 1969) are true and correct.

Report received

Seating of Deputies

The Rev. Mr. Megee of Southern Virginia presented Report #9 of the Committee on Elections, and announced that the following Deputies had been seated:

Rev. Earl L. Conner of Indianapolis for the Rev. Mr. Lawson
Arthur Swan of Minnesota for Mr. Gregg

Rev. Harry W. Vere of North Dakota for the Rev. Mr. Gillett
Rev. George R. Turney of San Joaquin for the Rev. Mr. Davis

Hawaii

The Rev. Mr. Herman of North Carolina presented Report #3 of the Committee on the Admission of New Dioceses, and recom-

mended favorable action on the Petition of the Missionary District of Honolulu (HD 26) for permission to organize as a Diocese.

Resolution adopted

(See Concurrent Action—"Hawaii—New Diocese")

Final Action: Adopted

South Florida

The Rev. Mr. Herman of North Carolina presented Report #2 of the Committee on the Admission of New Dioceses, and recommended favorable action on the Petition of the Diocese of South Florida for permission to divide the Diocese and to create three Dioceses.

Resolution adopted

(See Concurrent Action—"South Florida—
Division of Diocese")

Final Action: Adopted

"Coburn Report"

The Rev. Mr. Varley presented Report #6 of the Committee on Christian Social Relations, and moved a Resolution commending the Executive Council for its actions to implement certain recommendations of its Committee on Implementation of the Spirit of the Council's Response to the "Black Manifesto".

Resolution adopted

(See Concurrent Action—"Executive Council's Racial Programs")

Final Action: Adopted

Clergy Employee Benefits

Mr. Masquelette of Texas presented Report #4 of the Committee on the Church Pension Fund, and moved that the House concur with the House of Bishops in adopting the Resolution contained in its Message No. 4 establishing a Plan of Group-Life/Accidental-Death-and-Dismemberment/Major-Medical Insurance for the Clergy.

The motion being seconded, Mr. Masquelette requested permission for Mr. John T. Fey, a Trustee of the Church Pension Fund to address the House.

Permission granted

Mr. Fey addressed the House.

Mr. Masquelette's Motion of Concurrence was put to a vote.

The House concurred

(See Concurrent Action—"Group-Life/Major Medical
Insurance")

Mr. Masquelette thereupon presented Report #5, and moved that the Committee on the Church Pension Fund be discharged from further consideration of HD 1, 2, 3, and 4, being Resolutions identical with those already adopted.

Motion carried
Committee discharged

Mission to American Indians

The Rev. Mr. Lloyd of Harrisburg presented Report #4 of the Committee on National and International Problems, in respect of HD 50, being a Resolution introduced by Mr. Gross of North Dakota on the subject of the Mission of the Church among Indian People. The Rev. Mr. Lloyd stated that the Committee looked with favor on the Resolution, but requested to be discharged, on the ground that the Committee on Missions was dealing with the subject matter and was prepared to make recommendations thereon. He moved to be discharged.

Motion carried
Committee discharged

Penal Reform

The Rev. Mr. Lloyd of Harrisburg presented Report #5 of the Committee on National and International Problems, in respect of HD 52, being a Resolution in two parts introduced by Mr. Morgan of Arizona.

With regard to paragraph 2, dealing with reforms of the penal system, the Rev. Mr. Lloyd moved a Resolution.

Resolution adopted

(See Concurrent Action—"Penal Reform")

Final Action: Adopted

As to paragraph 1, the Committee reported as follows:

Whereas, The subject matter is too complex for this Committee to expend the appropriate time in this session to truly deal with the subject matter thereof,

Your Committee unanimously moves that the matter of the relation of the police to minorities be immediately referred to the Joint Commission on Human Affairs, with the request that they hold such hearings, and otherwise develop such information, as to provide this House with a background paper at its meeting in Houston, under the title, "Law and Order and the Role of the Police in a Free Society".

So referred

Minority Groups

The Rev. Mr. Lloyd of Harrisburg presented Report #6 of the Committee on National and International Problems, in respect

of HD 57, a Resolution on the subject of minority groups, introduced by Mr. Morgan of Arizona.

The Report recommended that the Resolution, because of its length and because it covered so many facets of concern for minority groups, be referred to the Joint Commission on the Church in Human Affairs, in order that a study paper might be prepared for consideration by the General Convention of 1970.

So referred

Executive Council and the General Convention Special Program

The Rev. Mr. Lloyd of Harrisburg presented Report #7 of the Committee on National and International Problems, with regard to HD 64, a Resolution introduced by Mr. Williams of East Carolina.

The Committee reported that the Resolution, dealing with procedures of the Executive Council in its administration of the General Convention Special Program, was beyond the scope of the General Convention's concerns. The Rev. Mr. Lloyd moved that the Committee be discharged from further consideration of the matter.

**Motion carried
Committee discharged**

Bucharest Statement on Theology

The Rev. Mr. O'Leary of Western Michigan presented Report #2 of the Committee on Ecumenical Relations, and moved that the House concur with Message No. 22 of the House of Bishops, on the subject of the Anglican-Orthodox Bucharest Conference.

The House concurred

(See Concurrent Action—"Bucharest Statement")

Anglican Consultative Council

The Rev. Mr. O'Leary of Western Michigan presented Report #3 of the Committee on Ecumenical Relations, and moved that the House concur with Message No. 5 of the House of Bishops, on the subject of the Anglican Consultative Council.

The House concurred

(See Concurrent Action—"Anglican Consultative Council")

Renewal of the Church

The Rev. Mr. O'Leary of Western Michigan presented Report #4 of the Committee on Ecumenical Relations, and moved that the House concur with Message No. 6 of the House of Bishops, concerning an inter-denominational planning committee on Church renewal.

On motion,

Matter re-referred

(See Concurrent Action—"Renewal")

Final Action: Adopted

Candidacy for Holy Orders in Special Cases

The Rev. Mr. Long of Pennsylvania presented Report #5 of the Committee on Theological Education, and moved the adoption of an amended form of HD 18, a Resolution proposed by a group of Memorialists for a Self-Supporting Ministry, on the subject of the admission of Postulants for Holy Orders to Candidacy, in special cases.

The Rev. Mr. Robertson of Northern Michigan presented Report #3 of the Committee on Canons, certifying that the proposed Resolution was in proper canonical form, and recommending its adoption.

Resolution adopted

(See Concurrent Action—"Canon 26, Section 5(a)")

Final Action: Adopted

Admission to Holy Orders in Special Cases

The Rev. Mr. Long of Pennsylvania presented Report #6 of the Committee on Theological Education, and moved adoption of HD 19, a Resolution proposed by the Memorialists for a Self-Supporting Ministry, providing for a local ministry in special cases.

The Rev. Mr. Robertson of Northern Michigan, for the Committee on Canons, reported that the proposed amendment of the Canons was in proper form.

Resolution adopted

(See Concurrent Action—"Canon 32, Section 2")

Final Action: Adopted

Recruitment of Self-Supporting Ministers

The Rev. Mr. Long of Pennsylvania presented Report #7 of the Committee on Theological Education, and moved the adoption of HD 20, a Resolution proposing the amendment of Canon 34, so as to permit the Church to recruit persons for the Ministry who would not relinquish non-ecclesiastical employment.

The Rev. Mr. Robertson, for the Committee on Canons, certified that the proposed amendment was in proper canonical form.

Resolution re-referred

(See Concurrent Action—"Canon 34, Section 10")

Final Action: Not Adopted

Self-Supporting Ministers and their Bishops

The Rev. Mr. Long of Pennsylvania presented Report #8 of the Committee on Theological Education, and moved the adoption of an amended form of HD 21, a Resolution proposed by the Memorialists for a Self-Supporting Ministry, for the amendment of Canon 44, to provide for continuing relations between self-supporting Ministers and their Bishops.

The Rev. Mr. Robertson, of Northern Michigan, for the Committee on Canons, certified that the proposed amendment was in proper canonical form.

Resolution adopted

(See Concurrent Action—"Canon 44, new Section 4")

Final Action: Adopted

Special List of Clergymen

The Rev. Mr. Long of Pennsylvania presented Report #9 of the Committee on Theological Education, and moved the adoption of HD 22, a Resolution proposed by the Memorialists for a Self-Supporting Ministry, for an amendment of Canon 63, with regard to the Special List of Clergymen maintained by the Secretary of the House of Bishops.

The Rev. Mr. Robertson of Northern Michigan, for the Committee on Canons, certified that the proposed amendment was in proper canonical form.

Resolution adopted

(See Concurrent Action—"Canon 63, Section 2")

Final Action: Adopted

Perpetual Deacons—Minimum Age

The Rev. Mr. Long of Pennsylvania presented Report #10 of the Committee on Theological Education, and recommended that the House do not adopt HD 51, a Resolution introduced by the Deputation of the Diocese of Minnesota, which would amend Canon 34, so as to reduce the minimum age for Perpetual Deacons from 32 years to 28.

The Rev. Mr. Long moved that the Committee be discharged from further consideration of the matter.

**Motion carried
Committee discharged****Advisory Council on the Church's Teaching**

The Rev. Mr. Long of Pennsylvania presented Report #11 of the Committee on Theological Education, and moved that the

House concur with the House of Bishops in adopting the Resolution contained in House of Bishops Message No. 23, and establish an Advisory Council on the Teaching of the Church.

The House did not concur

(See Concurrent Action—"Church's Teaching")

Messages from the House of Bishops

The Secretary reported the receipt of Messages from the House of Bishops, as follows:

Message No. 34—Concur with Deputies Message No. 8.

(See Concurrent Action—"Burgess, Rt. Rev. John M.")

Message No. 35—Concur with Deputies Message No. 9.

(See Concurrent Action—"Massachusetts—
Permission to Elect Suffragan")

Message No. 36—Concur with Deputies Message No. 10.

(See Concurrent Action—"Liturgy of the Lord's Supper")

Message No. 37—Concur with Deputies Message No. 11.

(See Concurrent Action—"Liturgical Experimentation in
Province IX")

Message No. 38—Concur with Deputies Message No. 12.

(See Concurrent Action—"Capital Punishment")

Message No. 39—Concur with Deputies Message No. 13.

(See Concurrent Action—"Ryukyu Islands")

Message No. 40—Concur with Deputies Message No. 15.

(See Concurrent Action—"Non-Metropolitan Areas")

Recess

Mr. Jones of Central New York, for the Committee on Dispatch of Business, moved that, after announcements by the Secretary, the House recess.

The House recessed.

The President called the House to order at 2:15 p.m.

Conference on Press Releases

Mr. Jones of Central New York, for the Committee on Dispatch of Business, informed the House with regard to a noon-time con-

ference with representatives of the working press, on the subject of press releases dealing with the Report of the Executive Council on Racial Programs (the so-called "Coburn Report"), and of the agreements reached with them.

Introduction of New Business

The Rev. Mr. Wiles of Dallas moved to suspend the Rules to permit the introduction of new business requiring concurrent action.

The motion failed of receiving the statutory two-thirds majority.

Motion not carried

Seating of Deputies

The Rev. Mr. Megee of Southern Virginia presented Report #10 of the Committee on Elections, and announced the seating of the following Deputy:

Mr. Charles W. Orr of North Carolina in place of Mr. Lewis.

On Removal, Suspension, and Deposition of Clergymen

The Rev. Mr. Robertson of Northern Michigan presented a series of Reports from the Committee on Canons, recommending, in respect of a corresponding series of Messages from the House of Bishops, that this House concur in amending certain Canons dealing with the removal of clergymen from the exercise of their orders, so as to conform with the amendment of the Constitution adopted by the General Convention of 1967.

The Rev. Mr. Robertson moved the following Resolutions:

Report #11—Concur with Bishops Message No. 7.

The House concurred

(See Concurrent Action—"Canon 1, Sec. 6 (b) (8)")

Report #12—Concur with Bishops Message No. 8.

The House concurred

(See Concurrent Action—"Canon 1, Sec. 6 (c)")

Report #13—Concur with Bishops Message No. 9.

The House concurred

Report #14—Concur with Bishops Message No. 10.

The House concurred

(See Concurrent Action—"Canon 53, new Section 4")

Report #15—Concur with Bishops Message No. 11.

The House concurred

(See Concurrent Action—"Canon 62, Sec. 1")

Report #16—Concur with Bishops, Message No. 12.

The House concurred

(See Concurrent Action—"Canon 64, Sec. 3 (e)")

Report #17—Concur with Bishops Message No. 13.

The House concurred

(See Concurrent Action—"Canon 57, Sec. 5")

Report #18—Concur with Bishops Message No. 14.

The House concurred

(See Concurrent Action—"Canon 57, Sec. 6")

Report #19—Concur with Bishops Message No. 15.

The House concurred

(See Concurrent Action—"Canon 58, Sec. 6")

Report #20—Concur with Bishops Message No. 16.

The House concurred

(See Concurrent Action—"Canon 60, Sec. 1")

Report #21—Concur with Bishops Message No. 17.

The House concurred

(See Concurrent Action—"Canon 64, new Sec. 1")

Report #22—Concur with Bishops Message No. 18.

The House concurred

(See Concurrent Action—"Canon 65, Sec. 2")

Report #23—Concur with Bishops Message No. 19.

The House concurred

(See Concurrent Action—"Canon 65, Sec. 4")

Report #24—Concur with Bishops Message No. 20.

The House concurred

(See Concurrent Action—"Canon 65, Sec. 5")

Report #25—Concur with Bishops Message No. 21.

The House concurred

(See Concurrent Action—"Canon 65, Sec. 3")

Church Workers, Male and Female

The Rev. Mr. Robertson of Northern Michigan presented Report #9 of the Committee on Canons, dealing with HD 40, a Resolution proposed in a Memorial from the Vestry of Grace Church, Syracuse, New York. He moved the amendment of Canon 52, "Of Professional Women Church Workers", as to the title thereof and as to the text, so as to make the Canon refer to professional Church Workers of both sexes.

Resolution adopted

(See Concurrent Action—"Canon 52")

Final Action: Adopted

Candidates for Holy Orders as Deputies

The Rev. Mr. Robertson of Northern Michigan presented Report #10 of the Committee on Canons, dealing with HD 60, a Resolution introduced by Mr. Morgan of Arizona, and moved the adoption of the Resolution, repealing the provision that Candidates for Holy Orders are ineligible for election as Deputies to the General Convention.

Resolution adopted

(See Concurrent Action—"Canon 28, Sec. 5")

Final Action: Adopted

Indian and Eskimo Fund

The Rev. Mr. Crawford of Arizona presented Report #2 of the Committee on Missions, in respect of HD 50, a Resolution introduced by Mr. Gross of South Dakota, calling on the Executive Council to intensify its program on behalf of the Indian people.

The Committee recommended adoption of the Resolution, with the addition of a new clause commending the Indian Mission to the General Convention of 1970 for the assignment of a high priority in the triennial program and budget.

At the suggestion of Mr. Elliott of Alaska, the scope of the Resolution was broadened to include the Eskimo peoples.

On motion of the Rev. Mr. Ellison of New Mexico and Southwest Texas (who withdrew his own Resolution on the subject—HD 62), the Resolution was further amended to provide for the establishment of a voluntary, extra-budgetary, fund of \$100,000.00 for Indian and Eskimo Community Development.

Resolution adopted

(See Concurrent Action—"Community Development Funds—
Indian and Eskimo")

Final Action: Adopted

The Rev. Mr. McAllister of West Texas rose to a point of personal privilege, and introduced Mr. Valdez, a lay Deputy of the Diocese of West Texas and reputedly the only Mexican-American Deputy in the House.

Virgin Islands and Province IX

The Rev. Mr. Crawford of Arizona presented Report #4 of the Committee on Missions (Report #3 of the Committee had consisted of a request to be discharged from further consideration of HD 62 which was withdrawn by its sponsor, the Rev. Mr. Ellison of New Mexico and Southwest Texas).

The Rev. Mr. Crawford moved that the House concur with House of Bishops Message No. 24, and amend Canon 8, so as to exclude the Virgin Islands from the Province of the Caribbean.

The House concurred

(See Concurrent Action—"Canon 8, Sec. 1")

Renewal of the Church

The Rev. Mr. O'Leary of Western Michigan re-presented Report #4 of the Committee on Ecumenical Relations, and again moved that the House concur with the action of the House of Bishops, communicated in Message No. 6, providing for the establishing of an inter-denominational and international Committee to work for the renewal of the Church in North America.

The House concurred

(See Concurrent Action—"Renewal of the Church")

Roanridge Training and Conference Center

The Rev. Mr. Ortmayer of Milwaukee presented Report #4 of the Committee on Rural Work, and moved that HD 16, being a Resolution on the future of the Roanridge Training and Conference Center, proposed by the Joint Committee on Non-Metropolitan Areas, be returned to the said Joint Committee for further study and for recommendation to the General Convention of 1970.

Motion carried

Clergy-Deployment Office

The Rev. Mr. Hunt of Southwestern Virginia moved that the House reconsider its action in establishing a Central Clergy-Deployment Office.

Motion defeated

The "Black Manifesto"

The Rev. Mr. Wiles of Dallas, supported by the Rev. Mr. Spong of Virginia, moved the following Resolution:

Resolved, That this House of Deputies go on record as rejecting the demands of the "Black Manifesto"; and that the response of this Special General Convention to the Executive Council's Resolutions implementing and enlarging the General Convention Special Program be not construed as acceptance of the "Black Manifesto" or of any program of "reparations".

Resolution not adopted

Prisoners of War

The Rev. Mr. Jarrett of Nevada moved a Resolution on the subject of the treatment of prisoners of war by the government of North Viet Nam.

Referred to National & International Problems

General Convention Expenses

Mr. Flournoy of Southern Virginia presented Report #1 of the Joint Committee on Expenses, as follows:

The Joint Committee presents herewith a Statement of General Convention Fund Balance and Estimate of Receipts and Expenditures, dated September 2, 1969, which also includes a schedule of unanticipated extra expenditures and current involvements which either have already been paid or shortly will have to be made and which have depleted the working funds on hand to the point where the Treasurer's account will show a substantial deficit at the close of the year 1970 unless the assessment rate for that year is increased.

Accordingly, the Joint Committee on Expenses announces that it has increased the assessment rate for the year 1970 by \$13.00 to a total of \$34.00 for that year, by the authority vested in the Joint Committee under the provisions of Canon 1, Sec. 8.

The Joint Committee is aware that the foregoing increased rate is in excess of the \$25.00 limitation set by Resolution of the 62nd General Convention in Seattle (Journal 1967, Page 438), and has prepared a Resolution to increase the limit to a realistic amount.

The additional items of pending additional extra expenditures and/or such expenses as have already been paid, and which the Joint Committee on Expenses has approved, are set forth in the Schedule of Priority I items shown in the appended statement, for a total of \$84,648.60, for which the increase in assessment rate for 1970 is required.

The Joint Committee reports that all 1968 and 1969 assessments have been paid in full and that all payments between now and the end of 1970 can only be made from funds now in hand, plus the assessments to be received next year, and probably less than \$5,000.00 from sales of the Journal, Constitution & Canons, and Reports.

Report received

Mr. Flournoy then moved a Resolution to increase the ceiling on Assessments for the contingent expenses of the General Convention to \$35.00.

Resolution adopted

(See Concurrent Action—"General Convention Assessment")

Final Action: Adopted

Expenses—New Appropriations

Mr. Flournoy of Southern Virginia presented a series of Reports of the Joint Committee on Expenses in response to proposals for new appropriations, as follows:

Report No. 2—for the Joint Commission on Deployment of the Clergy (HD 5)

Resolution adopted

(See Concurrent Action—"Clergy Deployment Office")

Final Action: Adopted

Report No. 3—for the Joint Commission on the Structure of the Church (HD 11).

Resolution adopted

(See Concurrent Action—"Structure Commission Appropriation")

Final Action: Adopted

Report No. 4—for the Joint Committee on Nominations to the Executive Council.

Resolution adopted

(See Concurrent Action—"Executive Council Nominations")

Final Action: Adopted

Expenses—Reports on Referrals

Mr. Flournoy of Southern Virginia presented a further series of Reports of the Joint Committee on Expenses, asking for the discharge of the Committee from further consideration of matters referred, as follows:

Report No. 5—from HD 34, on the ground that no appropriation was asked for.

Committee discharged

Report No. 6—from Resolution #5 of the Report on Theological Process in the Church, on the ground that the House of Deputies had not concurred in the establishment of an Advisory Council on the Church's Teaching.

Committee discharged

Report No. 9—from Resolution #2, contained in Message No. 6 from the House of Bishops, being an appropriation for a planning Committee on Renewal, on the ground that the item was included in the Schedule of Appropriations attached to the Committee's Report #1.

Committee discharged

Messages from the House of Bishops

The Secretary reported the receipt of Messages from the House of Bishops, as follows:

Message No. 41—On the Board for Theological Education.

Referred to Canons

(See Concurrent Action—"Canon 30")

Final Action: Adopted

Message No. 42—Transfer of certain funds.

Referred to Expenses

(See Concurrent Action—"Seminary Deans Conference")

Final Action: Adopted

Message No. 43—Consultations on Liturgical Texts.

Referred to Prayer Book

(See Concurrent Action—"Common Liturgical Texts")

Final Action: Adopted

Message No. 44—Trial Use of Various Liturgies.

Referred to Prayer Book

(See Concurrent Action—"Anglican Eucharistic Rites")

Final Action: Not Adopted

Recess

On motion of the Chairman of the Committee on Dispatch of Business, the House recessed.

The President called the House to order at 7:40 p.m.

Black Colleges

Mr. Harmon of Liberia rose to a point of personal privilege, and addressed the House on the subject of the Church-related Black Colleges in the United States and Liberia, and made a plea that the Church's contributions to their support, now standing at one-half million of dollars annually, be increased in the next triennium to \$1.2 million.

Roman Catholic Observers

The Rev. Mr. Kirby of Albany, on a point of personal privilege, expressed his regret that no representatives of Notre Dame University, nor the Roman Catholic observers of Special General Convention II, had been presented to this House to receive the greetings and thanks of the House.

The Chair assured the Rev. Mr. Kirby that these matters were scheduled for the session of the House on the concluding day.

Executive Council Expansion

The Rev. Mr. Varley of Easton reported on the Committee of Conference requested by the House of Bishops on the subject of the temporary expansion of the Executive Council.

The Rev. Mr. Varley moved that the House concur with the House of Bishops in adopting the amendments, contained in Bishops Message No. 29, to the Resolution originally adopted by this House.

The House concurred

(See Concurrent Action—"Executive Council Expansion")

The Rev. Mr. Robertson of Northern Michigan presented Report #8 of the Committee on Canons, in respect of HD 34, proposing an amendment of the Canons to legalize the temporary enlargement of the Executive Council. The Rev. Mr. Robertson moved the adoption of the Resolution.

Resolution adopted

(See Concurrent Action—"Canon 4, Sec. 1")

Final Action: Adopted

Sanctuary

The Rev. Mr. Lloyd of Harrisburg presented Report #8 of the Committee on National and International Problems, recommending the adoption of HD 56, a Resolution introduced by Mr. Morgan of Arizona, on the subject of the Church and the concept of sanctuary, as follows:

Whereas, The Church recognizes the conscience as the prime factor of motivation and behavior for Christian men and women; and

Whereas, The people of the Judaeo-Christian and other religious traditions, and the Church which followed, to the present day, have in fact or in spirit looked to the Church for sanctuary; and

Whereas, Most recently there is actual reclaiming of this ancient religious practice by young men whose convictions prohibit them from co-operation with the State in military matters; now, therefore, be it

Resolved, That this Convention call upon the several Dioceses and parishes to take under serious consideration the renewal of this ancient practice within their communities, to offer both spiritual and physical sanctuary, wherever possible, to those who seek it; and that this be done as an extension of the pastoral ministry of this Church.

The sponsor of the Resolution, Mr. Morgan of Arizona, moved the following rules of debate:

That in the consideration and action of "Sanctuary", HD 66, the following rules of debate be followed:

1. Each speaker shall be limited to 2 minutes;
2. To the extent practicable, the Chair shall recognize speakers of opposite views in alternate succession;
3. Debate shall be limited to 10 minutes;
4. Thereafter, 2 minutes shall be given for rebuttal; and
5. No motion to lay on the table, or otherwise to terminate debate, shall be entertained until the conclusion of such debate and rebuttal.

Motion carried

The Rev. Mr. Cohoon of Kansas moved to strike the third paragraph of the preamble.

The matter was debated.

A premature motion to table, offered by the Rev. Mr. Lumpkin of Upper South Carolina, was ruled out of order.

A motion by the Rev. Mr. Hungerford of Northwest Texas, to extend debate, was defeated.

Mr. Cheney of Mississippi moved that the matter be tabled.

Resolution tabled

Viable Dioceses

Mr. Worsham of Dallas presented Reports #3 and #4 of the Committee on Structure, and recommended that two closely related Resolutions concerning Viable Dioceses, proposed by the Joint Commission on the Structure of the Church, HD 6 and HD 7, be returned to the Joint Commission for further study, with findings to be presented to the 63rd General Convention in Houston.

So ordered

Provincial System

Mr. Worsham of Dallas presented Report #5 of the Committee on Structure, concerning HD 8, a Resolution proposed by the Joint Commission on the Structure of the Church. He moved, in lieu thereof, a Resolution calling for a study of the possibility of abolishing the provincial structure, with findings to be reported to the 1970 General Convention.

Resolution adopted

(See Concurrent Action—"Structure Commission Referrals")

Final Action: Adopted

Viable Parish

Mr. Worsham of Dallas presented Report #6 of the Committee on Structure, dealing with HD 9, being a Resolution proposed by the Joint Commission on the Structure of the Church, authorizing

the said Joint Commission "to establish criteria for a viable parish". The Committee reported, as follows:

Being of the opinion that the matter is of more direct concern to the individual Dioceses than to the General Convention; and that more work should be done on the question on the diocesan level before it receives detailed attention from the Joint Commission on Structure; and that, in any event, basic criteria, when adopted, should be established by the General Convention, not just the action of the Joint Commission; your Committee recommends that the Resolution be not adopted and asks for discharge from further consideration of it.

Committee discharged

Overseas Dioceses Criteria

Mr. Worsham of Dallas presented Report #7 of the Committee on Structure, with reference to HD 10, a Resolution proposed by the Joint Commission on the Structure of the Church, authorizing the said Joint Commission to study the mission areas of the Church beyond the borders of the United States, with a view to determining standards and criteria for viable jurisdictions.

Mr. Worsham moved an amended Resolution.

Resolution adopted

(See Concurrent Action—"Structure Commission Referrals")

Final Action: Adopted

Proportional Representation

Mr. Worsham of Dallas presented Report #8 of the Committee on Structure, and moved that HD 12, proposed by the Joint Commission on the Structure of the Church, which called for the establishment of the principle of proportional representation in the House of Deputies, be returned to the Joint Commission for further study.

Resolution adopted

(See Concurrent Action—"Structure Commission Referrals")

Final Action: Adopted

Diocesan-Boundary Study

Mr. Worsham of Dallas presented Report #9 of the Committee on Structure, in respect of HD 15, a Resolution proposed by the Joint Commission on the Structure of the Church. Mr. Worsham presented a substitute Resolution on the subject of the re-alignment of diocesan boundaries, as recommended by the Committee.

Resolution adopted

(See Concurrent Action—"Structure Commission Referrals")

Final Action: Adopted

Biennial Meetings of the General Convention

Mr. Worsham of Dallas presented Report #10 of the Committee on Structure, and recommended the adoption of HD 23, a Resolution proposed by the Mutual Responsibility Commission, calling for biennial meetings of the General Convention beginning in 1975.

Resolution adopted

(See Concurrent Action—"General Convention—Biennial")

Final Action: Adopted

Young People on Diocesan Councils

Mr. Worsham of Dallas presented Report #11 of the Committee on Structure, and moved, in place of HD 58, which had been introduced by Mr. Morgan of Arizona, a Resolution recommending to Dioceses the electing of young people to Diocesan Councils.

Resolution adopted

(See Concurrent Action—"Young People on Diocesan Councils")

Final Action: Adopted

Young People as Deputies

Mr. Worsham of Dallas presented Report #12 of the Committee on Structure, with reference to HD 59, a Resolution introduced by Mr. Morgan of Arizona, calling upon the Dioceses to elect young people as Deputies to the General Convention.

The Committee recommended that the Resolution be not adopted and that the Committee be discharged therefrom.

Committee discharged

Minimum Voting Age

Mr. Worsham of Dallas presented Report #13 of the Committee on Structure, and recommended that HD 65, a Resolution introduced by the Rev. Mr. Martin and Mr. Park of Vermont, concerning the lowering of the voting age in general, and with no specific reference to the structures of the Church, be referred to the Committee on National and International Problems. He moved that the Committee on Structure be discharged of the matter.

Committee discharged

General Convention Agenda

Mr. Worsham of Dallas presented Report #14 of the Committee on Structure, and moved a substitute for HD 66, as introduced by the Rev. Mr. Arnold of Southern Ohio, on the subject of the agenda of the General Convention.

The Rev. Mr. Arnold moved to substitute his original Resolution for the Report of the Committee.

Substitute adopted

(See Concurrent Action—"Agenda for 63rd General Convention")

Final Action: Adopted

Trial Liturgy

The Rev. Mr. Lemoine of Long Island presented Report #5 of the Committee on the Prayer Book, and recommended, concerning HD 43, a Resolution introduced by Mr. Moore of South Carolina, calling for a rejection of the Trial Liturgy and a conservative revision of the Book of Common Prayer,

That the subject matter would require a wholly new set of directions for the Standing Liturgical Commission, and therefore begs to be discharged from further consideration of the matter.

Committee discharged

Commemoration of Martin Luther King, Jr.

The Rev. Mr. Lemoine of Long Island presented Report #6 of the Committee on the Prayer Book, with reference to HD 69, a Resolution introduced by the Deputation of Northern California, calling for liturgical propers for "Martin Luther King, Jr., Day". In view of the stated policy of the Standing Liturgical Commission to include no commemorations more recent than 50 years after the subject's death, the Committee recommended that HD 69 be referred to the Standing Liturgical Commission, without instructions.

So referred

Nominations Procedures for Executive Council Membership

The Rev. Mr. Curry of Western Massachusetts presented Report #2 of the Joint Committee on Committees and Commissions, and recommended the establishment of a Joint Committee on Nominations for the Executive Council.

Resolution adopted

(See Concurrent Action—"Executive Council—Nominations")

Final Action: Adopted

Special Offering

The Rev. Mr. McAllister of West Texas presented Report #2 of the Committee on Stewardship, and recommended that the House concur with the action of the House of Bishops, communicated in Message No. 33, establishing a Special Offering for Black Community Development.

The House concurred

(See Concurrent Action—"Special Offering of General Convention")

Thanks to Speakers

The Rev. Mr. Fowler of Arizona moved the following Resolution:

Resolved, That the House of Deputies extend its deep gratitude to those who prepared presentations to this Second Special General Convention and were unable to make those presentations because of changes in the Convention format, being the following:

The Rt. Rev. Frederick Warnecke	The Rev. Robert Swift
The Rev. Almus Thorp	The Rt. Rev. Melchor Saucedo
The Rev. Arthur Vogel	Mr. Douglas Swenson
The Rev. Charles Price	Miss Jodie Heinmuller

Resolution adopted

Personal Privilege Remarks

The Rev. Mr. Blackburn of Arizona—Advocated a Resolution on the subject of prisoners of war in Viet Nam.

Mr. Morgan of Arizona—Read a letter from a young person.

Mr. Lawrence of New York—Disassociated himself from the statement of the Union of Black Clergy and Laity, read to the House by the Rev. Mr. Charles of Connecticut.

Messages from the House of Bishops

The Secretary reported the receipt of Messages from the House of Bishops, as follows:

Message No. 45—Trial Use of "COCU Liturgy".

Referred to Prayer Book

(See Concurrent Action—"COCU Liturgy")

Final Action: Adopted

Message No. 46—Concur with Message No. 14.

(See Concurrent Action—"Canon 49")

Message No. 47—Lambeth Conference Resolution on the Ministry.

Referred to Theological Education

(See Concurrent Action—"Lambeth on the Ministry")

Final Action: Adopted

Message No. 48—Establishing a Joint Commission on Ordained and Licensed Ministries.

Referred to Committees & Commissions

(See Concurrent Action—"Ordained and Licensed Ministries")

Final Action: Adopted

Message No. 49—Increasing retiring allowance for Missionary Bishops.

Referred to Missions and Canons

(See Concurrent Action—"Canon 42, Sec. 8e")

Final Action: Adopted

Message No. 50—Gratitude to Church Army

Referred to Evangelism

(See Concurrent Action—"Church Army")

Final Action: Not Adopted

Message No. 51—Intention to elect Coadjutor for Haiti in 1970.

Referred to Consecration of Bishops

Final Action: None Necessary

Message No. 52—Election of Missionary Bishops.

Referred to Canons

(See Concurrent Action—"Canon 39, Secs. 2 and 3")

Final Action: Adopted

Message No. 53—Selective Service System.

Referred to National & International

(See Concurrent Action—"Selective Service System")

Final Action: Not Adopted

Message No. 54—Amnesty for Draft Evaders

Referred to National & International

(See Concurrent Actions—"Amnesty")

Final Action: Not Adopted

Message No. 55—Concur with Deputies Message No. 17.

(See Concurrent Action—"South Florida—Division of Diocese")

Message No. 56—Concur with Deputies Message No. 18.

(See Concurrent Actions—"Hawaii—New Diocese")

Adjournment

On motion of Mr. Jones of Central New York, the House adjourned, to reconvene at 9:00 a.m. on Friday, September 5th.

SIXTH DAY

FRIDAY, SEPTEMBER 5, 1969

The President called the House to order at 9:15 a.m.

The Rev. Mr. Shepherd of California read a Lesson from the Holy Scriptures, and led the House in prayer.

Community Development Funds (Black)

Mr. Cambridge of Long Island, on behalf of the Clerical and Lay Deputations of the Diocese of Long Island, on a point of privilege, read the following statement:

Shortly before adjournment last night, there was read before this House a document bearing the signatures of two officers of the Union of Black Clergy and Laity.

There are, no doubt, almost as many reactions to that document as there are members of this House.

Nevertheless, the Clerical and Lay Deputations of the Diocese of Long Island recognize that, in every responsible political process, it is sometimes necessary for sincerely concerned groups to express and maintain unanimity of purpose in order to achieve goals through group action. This does not necessarily mean that the elements of the group are actually of a single mind, nor does it mean that every action of the group is performed with unanimous consent. It simply means that personal differences have been set aside for the purpose of achieving the desired goal.

Therefore, Mr. President, with this knowledge in mind, after consultation with our Bishop, the Deputation from Long Island pledges a minimum of \$5,000.00 for the implementation of the program which this Convention has so agonizingly adopted, and we urge other Deputations to join us in supporting it.

Prisoners of War

The President announced that he had instructed the Secretary of this House to communicate with the Secretary of State to request him to use all available means to secure the names, and to effect the release, of prisoners held by North Viet Nam; or, at the very least, to gain some information concerning their whereabouts.

Certification of Minutes

Mr. Buell of Albany presented Report #5 of the Committee on Certification of the Minutes, and certified that the record of the Secretary of the proceedings of the Fifth Day were true and correct.

Report received

Seating of Deputies

Report #11 of the Committee on Elections was presented, and the following Deputies were recorded as being seated:

Rev. M. Fletcher Davis of San Joaquin, for Rev. Mr. Hatfield
Rev. Frank M. Shafer of Springfield, for Rev. Mr. Mowry
Rev. Peter Lawson of Indianapolis, for Rev. Mr. Connor
Mr. Glenn Davis of Colorado, for Mr. Ohlander

Rev. Robert Bizzaro of New Jersey, for Rev. Mr. Miller
 Rev. Llewellyn E. Williams of Los Angeles, for Rev. Mr. Sadler

Concerning Pending Legislation

Mr. Jones of Central New York moved three Resolutions setting forth procedures for dealing with pending legislation, as follows:

1. *Report #16—Resolved*, That this House suspend its Rules of Order, and that the President be authorized to call up any matter in his discretion and to dispense with reference to Committees, unless such reference be demanded by a majority vote of the members of the House present and voting.

Resolution adopted

2. *Report #17—Resolved*, the House of Bishops concurring, That the President of the House of Deputies and the President of the House of Bishops, on behalf of this Special General Convention II, be authorized to refer any matter requiring concurrent action of the two Houses, upon which final action shall not have been taken at this Special General Convention II, to interim Joint Commissions or Joint Committees, as they may deem appropriate.

Resolution adopted

(See Concurrent Action—"Unfinished Business")

Final Action: Adopted

3. *Report #18—Resolved*, That the President of the House of Deputies, on its behalf, be authorized to refer any matter not requiring the concurrent action of the House of Bishops, upon which final action shall not have been taken at this Special General Convention II, to Joint Commissions or Joint Committees as he may deem appropriate.

Resolution adopted

Retiring Allowance for Missionary Bishops

The Rev. Mr. Robertson of Northern Michigan presented Report #35 of the Committee on Canons, and moved that the House concur with House of Bishops Message No. 49.

The House concurred

(See Concurrent Action—"Canon 42, Sec. 8")

Ministers of Other Churches Officiating

The Rev. Mr. Robertson of Northern Michigan presented Report #29 of the Committee on Canons, and moved that this House concur with House of Bishops Message No. 25.

The House concurred

(See Concurrent Action—"Canon 48")

Election of Bishops—Notification Procedures

The Rev. Mr. Robertson of Northern Michigan presented Report

#30 of the Committee on Canons, and moved that this House concur with House of Bishops Message No. 26.

The House concurred

(See Concurrent Action—"Canon 38, Sec. 1(e)")

Board for Theological Education

The Rev. Mr. Robertson of Northern Michigan presented Report #31 of the Committee on Canons, and moved that this House concur with House of Bishops Message No. 41.

The Rev. Mr. Long of Pennsylvania presented Report #12 of the Committee on Theological Education, supporting the recommendation of the Committee on Canons.

The House concurred

(See Concurrent Action—"Canon 30")

Self-Supporting Priests

The Rev. Mr. Long of Pennsylvania presented Report #7 of the Committee on Theological Education, and moved the adoption of HD 20, a Resolution proposed by a group of Memorialists for a Self-Supporting Ministry, with certain amendments.

The Rev. Mr. Robertson of Northern Michigan presented Report #20 of the Committee on Canons, in support of the recommendation of the Committee on Theological Education.

Resolution adopted

(See Concurrent Action—"Canon 34, Sec. 10")

Final Action: Not Adopted

Roman Catholic Observers

The President called upon the Rev. Mr. O'Leary of Western Michigan, Chairman of the Committee on Ecumenical Relations, to introduce the Roman Catholic observers of this Special General Convention:

The Rev. Mr. O'Leary introduced the following:

The Rev. Herbert Ryan, S.J., of Woodstock Seminary;

The Rev. Laurence Guillot of Kansas City.

He announced that two other observers—

Mrs. Christopher Rambeau of Detroit;

Canon Dessain, representing Leon-Joseph Cardinal Suenens, Archbishop of Malines-Brussels, and Primate of Belgium, had had to leave South Bend before being introduced.

Father Ryan addressed the House in the following words:

Mr. President and Members of the House:

I wish to thank you, sir, and the delegates of this House for this

privilege extended to us. It is, sir, but another mark of the courtesy with which we have been received by Special General Convention II. So great is this courtesy that I feel I may share with you and this House a common concern we feel; that is, what am I to say to the Roman Catholic community of our experience together here?

I feel honored indeed to have had this week in your midst. Running through my mind these past few days has been the text "Happy the eyes that see what you see; for I tell you many prophets and kings wanted to see what you see and never saw it, to hear what you hear, and never heard it." (*Luke 10: 23-24*)

What is it that I have heard and seen? For it is that which I hope to tell the Roman Catholic community. I have heard the people of God committed to His service and loyal to his word deliberate concerning His will for them. I have seen concerned Christians reading the signs of the times and wrestling with their conscience to find an adequate response to the movements of the Spirit in our grace-filled world. I have seen and heard loyal Churchmen in a humble Church listen and reply, a trusting Church openly and prayerfully examine its mission, not in the darkness under a bushel basket, but in the glare of klieg lights like a city on a mountain-top floodlit for all the world to see.

This is the service which you have done for the whole Church, a service that prophets and kings would have thrilled to have seen and heard, and did not; but I, through your courtesy, have been privileged to witness and will tell your Roman Catholic brethren.

God bless you and thank you.

Seminary Deans Conference

Mr. Kent of Long Island presented Report #11 of the Joint Committee on Expenses, and moved that this House concur with House of Bishops Message No. 42.

The House concurred

(See Concurrent Action—"Seminary Deans")

Ordained and Licensed Ministries

Mr. Kent of Long Island presented Report #12 of the Joint Committee on Expenses, and moved that this House concur, with Amendments, with House of Bishops Message No. 48.

The House concurred, with Amendments

(See Concurrent Action—"Ordained and Licensed Ministries")

Final Action: Adopted

Alternate Trial-Use Liturgies

The Rev. Mr. Lemoine of Long Island presented Report #7 of the Committee on the Prayer Book, and recommended that the House do not concur with House of Bishops Message No. 44.

The House did not concur

(See Concurrent Action—"Anglican Eucharistic Rites")

Consultation on Common English Texts

The Rev. Mr. Lemoine of Long Island presented Report #8 of the Committee on the Prayer Book, and recommended that the House concur with House of Bishops Message No. 43.

The House concurred

(See Concurrent Action—"Common Liturgical Texts")

Trial Use of COCU Liturgy

The Rev. Mr. Lemoine of Long Island presented Report #9 of the Committee on the Prayer Book, and moved that the House concur with House of Bishops Message No. 45.

A vote by Orders and Dioceses was demanded by the Clerical and Lay Deputies of the Diocese of Quincy.

The House concurred

(See Concurrent Action—"COCU Liturgy")

General Convention Special Program Guidelines

The Rev. Mr. Varley of Easton presented Report #8 of the Committee on Christian Social Relations, and recommended that the House do not concur with House of Bishops Message No. 32.

The House did not concur

(See Concurrent Action—"General Convention Special Program Criteria")

Recess

On motion of the Committee on Dispatch of Business (Report #19), the House recessed.

The House re-convened at 11:30 a.m.

Missionary Bishops—Election of by Missionary Districts

The Rev. Mr. Robertson of Northern Michigan presented Report #35 of the Committee on Canons, and moved that the House concur with House of Bishops Message No. 52.

The House concurred

(See Concurrent Action—"Canon 39, Sec. 2")

Lambeth Resolution on Baptism and Confirmation

The Rev. Mr. Lemoine of Long Island presented Report #10 of the Committee on the Prayer Book, and moved that the House concur with House of Bishops Message No. 27.

The House concurred

(See Concurrent Action—"Lambeth on Baptism and Confirmation")

Resolutions of Courtesy

The Rev. Mr. Wilder of California presented a series of Reports from the Committee on Privilege and Courtesy, and moved the following Resolutions:

1. *Rev. Theodore M. Hesburgh, Notre Dame University, and Staff*

Resolved, That the House of Deputies in Special General Convention assembled extend to the Reverend Theodore M. Hesburgh, President of the University of Notre Dame, its deep gratitude for the use of the facilities of the University during the Convention and for the many services and courtesies provided by his staff, and particularly for the patient, courteous, and industrious service of Mr. Larry Ballenger, Conference Co-ordinator for the University, and his many assistants who helped with registration.

The House of Deputies would also like to apologize to the University officials for any offensive remarks, either spoken or written, which were directed to the members of the University staff.

Resolution adopted

2. *Pages, Marshals, and Musicians*

Resolved, That the House of Deputies express to Mr. Bruce Wilson its gratitude for his services as Chief of Pages during this Convention, and to all the pages who served with him, for the unfailing courtesy shown by them in the performance of their work in our behalf. An equal expression of gratitude is extended to those clergymen of Northern Indiana and Western Michigan who served as Marshals at the Opening Service, and also for those responsible for the beautiful music at that Service.

Resolution adopted

3. *James Long, Press Officer*

Resolved, That the House of Deputies express thanks to Mr. James Long, Press Information Officer, and his workers in the pressroom, for informing the world of our activities through all forms of communication.

Resolution adopted

4. *Mr. Jeris Jones, Xerox Corporation*

Resolved, That the House of Deputies express its appreciation to Mr. Jeris Jones, Technical Representative of the Xerox Corporation, for the generous contribution of his time and skill, both night and day, in expediting the work of this Convention, by the reproduction of documents on Xerox equipment.

Resolution adopted

5. *Committee on Arrangements*

Resolved, That the House of Deputies express its grateful apprecia-

tion to the Right Reverend Walter Conrad Klein, Bishop of Northern Indiana; to the Very Reverend Robert Royster, Co-ordinator of Arrangements and Agenda Committees; to Mr. Walker Taylor, Jr., of the Diocese of East Carolina, who assisted Dean Royster; and to the many volunteers of the Diocese of Northern Indiana, who assisted them; for their planning, patience, and cordial hospitality, which contributed greatly to the success of this Convention and to the comfort and enjoyment of all who attend it.

Resolution adopted

6. Agenda Committee

Resolved, That the House of Deputies, recognizing the great responsibility involved in preparing a plan of action for this Convention, express its deepest appreciation to the Right Reverend David R. Thornberry and those associated with him on the Advisory Committee on Agenda, for making possible a program which has given us the opportunity to address ourselves most directly to a wide range of the issues of our day in a manner that could unite and strengthen the life and work of our Church more deeply, while, at the same time, allowing for a fuller expression of significant differences among us, both in thought and action.

Resolution adopted

7. Charles M. Crump

Resolved, That the House of Deputies express its sympathy to Charles M. Crump, Vice-President of this body, and its regret that it has not been possible for him to exercise his leadership in the work of this House.

Resolution adopted

8. Additional Representatives

Whereas, The Additional Representatives at this Convention (the Women, the Minorities, and the Youth) have contributed substantially to the deliberations of this House; and

Whereas, These Representatives have come to this Convention at a personal sacrifice of time and money; be it

Resolved, That the House of Deputies salute and thank these Additional Representatives for the variety of opinion and refreshment of thought which they have brought to this Convention.

Resolution adopted

9. Very Rev. John C. Leffler

Whereas, The Very Reverend John C. Leffler of the Diocese of Olympia has served the Church as Deputy to eleven General Conventions and has also served as Vice-President of the House of Deputies; and

Whereas, His Bishop considers him one of the youngest priests in the Diocese of Olympia in ability, spirit, and point of view, and has described him as "a real swinger", who attracts to St. Mark's Cathedral capacity crowds each Sunday; be it

Resolved, That the House of Deputies express to Dean Leffler its

love and gratitude for his many years of enlightened leadership and its best wishes for the continuance of his ministry during the years ahead.

Resolution adopted

10. *Secretariat*

Resolved, That the House of Deputies express grateful thanks to our Secretary, the Reverend Canon Charles M. Guilbert; to his competent and hard-working assistant secretaries, the Reverend Messrs. Robert E. Holzhammer, Stuart Stewart, and Mrs. Dorothy J. White; and their several secretaries, mimeographers, and other helpers, for keeping accurate and complete records and for accomplishing efficiently their voluminous formal work.

Resolution adopted

11. *Presiding Bishop*

Whereas, The Church in our time calls for outstanding leadership and the voice of prophecy; and

Whereas, The problems we face are extremely complex and disturbing; be it

Resolved, That this House of Deputies express its deep gratitude for the ministry of our Presiding Bishop. The quality of his Opening Address to this Convention is clear evidence of his sensitivity and grace in dealing with the great challenge of our time, and of his steadfast leadership in a moment of agony and travail in the world's history.

Resolution adopted

12. *The Chaplain*

Whereas, The members of this House have been greatly strengthened in their deliberations by the devotions conducted by our Chaplain, the Reverend Dr. Massey H. Shepherd; and

Whereas, These devotions would be very helpful if available for wider use in the Church; be it

Resolved, That the House of Deputies express its profound gratitude to Dr. Shepherd for his ministry to us; and be it further

Resolved, That, if possible, these Prayers and Scripture references be duplicated and distributed to the Deputies of this Convention.

Resolution adopted

13. *President of the House*

Whereas, This is the first Convention at which the Reverend John Coburn has served as President of the House of Deputies; and

Whereas, This Special Convention has not been the most tranquil Convention in our history; be it

Resolved, That the House of Deputies express its deep gratitude to Dr. Coburn for the skill, diplomacy, tact, and courtesy with which he has conducted the business of this House. His calm deliberation and

good humor have more than once brought order out of chaos, and the Church as a whole is greatly in his debt.

Resolution adopted

The Deputations of the Dioceses of Mississippi and Virginia voiced the following Resolution of gratitude:

Whereas, The Presiding Bishop did designate the Offering taken at the opening Eucharist for the relief of victims of "Hurricane Camille" in Mississippi and Virginia; and

Whereas, These funds will be devoted to the assistance of those in great need; and

Whereas, The Deputies from Mississippi and Virginia are deeply grateful for this expression of concern;

The Deputies from the Dioceses of Mississippi and Virginia, on behalf of the people of these regions, ask this opportunity to express their gratitude.

Messages from the House of Bishops

The Secretary reported the receipt of Messages from the House of Bishops, as follows:

Message No. 57—Concur with Deputies Message No. 19.

(See Concurrent Action—"Executive Council's Racial Program")

Message No. 58—Concur with Deputies Message No. 20.

(See Concurrent Action—"Penal Reform")

Message No. 59—Concur with Deputies Message No. 28.

(See Concurrent Action—"Community Development Funds
(Indian and Eskimo)")

Message No. 60—Concur with Deputies Message No. 45.

(See Concurrent Action—"Canon 28, Sec. 5")

Message No. 61—Concur with Deputies Message No. 46.

(See Concurrent Action—"Structure Commission Appropriation")

Message No. 62—Concur with Deputies Message No. 47.

(See Concurrent Action—"General Convention Budget
Assessments")

Message No. 63—Concur with Deputies Message No. 48.

(See Concurrent Action—"Clergy Deployment Office")

Message No. 64—Concur with Deputies *Message No. 50.*

(See Concurrent Action—"Executive Council Nominations Procedure")

Message No. 65—Concur with Deputies *Message No. 53.*

(See Concurrent Action—"Structure Commission Referrals—Provincial System")

Message No. 66—Concur with Deputies *Message No. 54.*

(See Concurrent Action—"Structure Commission Referrals—Overseas Jurisdictions")

Message No. 67—Concur with Deputies *Message No. 55.*

(See Concurrent Action—"Structure Commission Referrals—Proportional Representation")

Message No. 68—Concur with Deputies *Message No. 56.*

(See Concurrent Action—"Structure Commission Referrals—Diocesan Boundaries")

Message No. 69—Concur with Deputies *Message No. 57.*

(See Concurrent Action—"General Convention—Biennial Meetings")

Message No. 70—Concur with Deputies *Message No. 58.*

(See Concurrent Action—"Young People on Diocesan Councils")

Message No. 71—Concur with Deputies *Message No. 60.*

(See Concurrent Action—"Executive Council Nominations Procedures")

Message No. 72—Concur with Deputies *Message No. 63.*

(See Concurrent Action—"Unfinished Business")

Message No. 73—Concur with Deputies *Message No. 27.*

(See Concurrent Action—"Canon 63, Sec. 2")

Message No. 74—Concur with Deputies *Message No. 26.*

(See Concurrent Action—"Canon 44, new Sec. 4")

Message No. 75—Concur with Deputies *Message No. 24.*

(See Concurrent Action—"Canon 32, new Sec. 2")

Message No. 76—Concur with Deputies *Message No. 23*.

(See Concurrent Action—"Canon 26, Sec. 5(d)")

Message No. 77—Concur with Deputies *Message No. 54*.

(See Concurrent Action—"Canon 4, Sec. 1")

Message No. 78—Concur with Deputies *Message No. 62*.

(See Concurrent Action—"Canon 52")

Hawaii—New Diocese

The Rev. Mr. Du Teil of the new Diocese of Hawaii was summoned to the platform to receive the congratulations of the House, expressed by the President, upon the attainment by the former Missionary District of Honolulu of diocesan status.

Message from the Chair

The President of the House made a closing address, thanking the Deputies for their courtesy to him, and complimenting them for their diligence and faithfulness to the business of the House.

Messages from the House of Bishops

The Secretary reported the receipt of final Messages from the House of Bishops, as follows:

Message No. 79—Concur with Deputies *Messages No. 59*.

(See Concurrent Action—"Agenda for 63rd General Convention")

Message No. 80—Concur with Deputies *Message No. 69*.

(See Concurrent Action—"Canon 30")

Message No. 81—Concur with Deputies *Message No. 67*.

(See Concurrent Action—"Ordained and Licensed Ministries")

Message No. 83—Non-concur with Deputies *Message No. 61*.

(See Concurrent Action—"Canon 34, Sec. 10")

Message No. 82—House of Bishops has completed its business and stands ready to adjourn.

Adjournment of the House

On motion of Mr. Jones of Central New York, the House adopted the following Message to the House of Bishops:

The House of Deputies informs the House of Bishops that it has

completed its business and has adjourned *sine die* at 12:03 p.m. EDT.
[Communicated to the House of Bishops by Message No. 75.]

Certification of the Minutes

The Rev. Mr. Stacey of Quincy presented Report #6 of the Committee on Certification of the Minutes, to the effect that the Committee had met and examined the Secretary's record of this Sixth Day's session and had found them to be true and correct.

JOHN B. COBURN

President

CHARLES M. GUILBERT

Secretary

CONCURRENT ACTION

Alphabetically Arranged by Topics

This section contains all of those matters which were dealt with by both Houses. Actions completed in one House only will be found in the Journal of the House in which it was introduced.

Consult the Index for details.

Agenda—Special General Convention

House of Bishops—First Day

The Bishop of Indianapolis, Chairman of the Committee on Dispatch of Business, reviewed the four alternative proposals presented by the Advisory Committee to the Presiding Officers of the General Convention on Agenda (See Appendix 16, pages 438-442), and moved the adoption of Alternative No. 1, with its four implementing Resolutions, as follows:

1. *Resolved*, the House of Deputies concurring, That the recommendations of the Advisory Committee on Agenda for Special General Convention II, and deliberations associated therewith, be accepted in principle; and be it further

2. *Resolved*, the House of Deputies concurring, That in implementation of these recommendations, and subject to further action of either House, the House of Bishops and the House of Deputies meet in concurrent, separate, sessions, as shown on page 7 of *The Green Book*, to wit:

Monday, September 1st—11:30 a.m. until recess at approximately 12:30 p.m.

Tuesday, September 2nd—11:30 a.m. until recess at approximately 12:30 p.m.

Wednesday, September 3rd—2:00 p.m. until adjournment at approximately 5:00 p.m.

Thursday, September 4th—9:00 a.m. until recess for luncheon; 2:00 p.m. until recess for dinner; and 7:00 p.m. until adjournment; and

Friday, September 5th—9:00 a.m. until adjournment *sine die*;

and be it further

3. *Resolved*, the House of Deputies concurring, That in further implementation of these recommendations,

The Bishops and Deputies of this Special General Convention II attend and participate in Plenary Sessions of general deliberation, in company with the Additional Representatives certified by jurisdictions, in which sessions Bishops, Deputies, and such Additional Representatives, shall have voice and vote; and in sessions of Work Committees, comprised of smaller groups of such persons, in which all shall have voice and vote; according to the following schedules shown on page 7 of *The Green Book*, to wit:

Plenary Sessions

Sunday, August 31st—2:30 p.m. until 3:00 p.m.; 7:00 p.m. until 8:00 p.m.

Monday, September 1st—9:00 a.m. until 11:30 a.m.; 2:00 p.m. until 3:00 p.m.; and 7:00 p.m. until 8:00 p.m.

Tuesday, September 2nd—9:00 a.m. until 11:30 a.m.; 2:00 p.m. until 3:00 p.m.; and 7:00 p.m. until 8:00 p.m.

Wednesday, September 3rd—9:00 a.m. until 12:00 noon; and

Work Committees

Sunday, August 31st—3:00 p.m. until 5:00 p.m.; and 8:00 p.m. until 9:30 p.m.

Monday, September 1st—3:00 p.m. until 5:00 p.m.; and 8:00 p.m. until 9:30 p.m.

Tuesday, September 2nd—3:00 p.m. until 5:00 p.m.; and 8:00 p.m. until 9:30 p.m.

and be it further

4. *Resolved*, the House of Deputies concurring, That the officers and committees of each the House of Bishops and the House of Deputies be empowered and requested to take and participate in such other action as may be necessary or desirable to effectuate the recommendations of the Advisory Committee on Agenda; *Provided, however*, that nothing herein shall be interpreted to grant authority in any manner to impair or limit the constitutional status, authority, or prerogatives, of either House, and that such officers and committees respectively are hereby directed to take or participate in no action which would have such effect.

The Bishop of Rhode Island requested unanimous consent of the House for a straw vote on each of the four alternatives.

The Presiding Bishop, hearing no objection, took a straw vote.

The mind of the House being clear, the Bishop of Rhode Island moved the Previous Question.

Motion carried

The vote on Alternative No. 1 was taken.

Resolution adopted

[Communicated to the House of Deputies by Message No. 2.]

House of Deputies—First Day

Mr. Jones of Central New York presented Report #4 of the Committee on Dispatch of Business, and moved the adoption of Alternative Agenda No. 1, as recommended by the Advisory Committee on Agenda.

The Rev. Mr. Reed of Springfield moved a Substitute—that the House adopt the Resolutions set forth under the title, "Alternative No. 3". The Substitute being seconded, the Rev. Mr. Reed spoke to the subject.

Debate on the Substitute followed.

The Rev. Mr. Bartlett of California moved the Previous Question.

Motion carried

The Substitute was put to a vote.

Substitute defeated

The Rev. Mr. Rice of Western New York moved an Amendment, as follows:

Resolved, That Work Sessions and Summary be completed by Tuesday night, so that all of Wednesday and Thursday and Friday morning may be clear for the business of Convention.

Debate followed on the Amendment.

Mr. Detoy of Los Angeles moved the Previous Question.

Motion carried

The Amendment was put to a vote.

Amendment defeated

Mr. Heyburn of Kentucky moved the Previous Question on the Original Resolution.

Motion carried

The Rev. Mr. Newlin of Lexington, on behalf of the entire Clerical Deputation of the Diocese, called for a vote by Orders and Dioceses.

The House voted, by Orders and Dioceses, with the following results:

Clerical: Aye, 77¼; No, 3¼; Divided, 0.

Lay: Aye, 73¼; No, 8; Divided, 5.

The Chair announced that the Resolution was adopted.

Mr. Philips of Northern Indiana, on a point of personal privilege, made the following statement:

Mr. President: Without in any way questioning the *bona fides* of the proponents of Alternative No. 1, and with all due respect to our guest "special representatives" present here in good faith, I am convinced that Alternative No. 1, which we have just adopted, is non-canonical and unconstitutional. I therefore ask that the Secretary be instructed to note in the record of these proceedings that I remain present as a participant in the Conference which has been "incorporated" into this Convention only under *protest*, and any participation on my part in such activities is not to be deemed approval of or acquiescence in the propriety of such format on my part.

The Chair directed that the statement be spread upon the record.

The Secretary reported the receipt of Message No. 2 from the House of Bishops communicating the fact that that House had adopted the Resolutions contained in Alternative No. 1.

Mr. Jones of Central New York moved that the House of Deputies concur with the House of Bishops.

The House concurred

[Communicated to the House of Bishops by Message No. 2.]

Amnesty for Draft Evaders (Incomplete)

House of Bishops—Fifth Day

The Suffragan Bishop of Washington, for the Committee on Social and International Affairs, moved the following Resolution:

Whereas, This Convention expresses again its gratitude for the loyalty, devotion, and self-sacrifice, of all who have served and are now serving in Vietnam, assuring them of our prayers and concern for all who have made or are making sacrifices there; and

Whereas, This Convention, in 1967, urged the several Dioceses and the staff of the Executive Council to provide counsel and legal advice to those members of our Church who have problems of conscience with regard to the prospect of military draft; and

Whereas, The Church seeks to be an instrument of reconciliation; be it

Resolved, the House of Deputies concurring, That, in the interest of reconciliation, and to indicate our high respect for conscience, we urge the President to grant, at the earliest opportunity, amnesty for those who, witnessing to their beliefs, in defiance of the Draft law, have been sent to prison, deprived of the rights of citizenship, or gone into exile during the course of the Vietnam war.

Moved (Bishop of Michigan), seconded (Suffragan Bishop of Michigan)—

That the words, "to study", be substituted for the words, "to grant".

Amendment lost
(48 yes; 52 no)

The Bishop of Fond du Lac moved that the motion be re-committed for printing and distribution to the House, and that the motion be made the first order of business on the Sixth Day.

Motion lost

The original Resolution was put to the vote.

Resolution adopted

[Communicated to the House of Deputies by Message No. 54.]

House of Deputies—Fifth Day

Message No. 54 was received from the House of Bishops.

The Chair referred the Message to the Committee on National and International Problems.

Because of lack of time on the Sixth Day, the Report of the Committee on National and International Problems was not called for.

Action incomplete

Anglican Consultative Council

House of Bishops—Third Day

The Bishop of Milwaukee, for the Committee on Ecumenical Relations, with regard to a recommendation of the Joint Commission on Ecumenical Relations in its Interim Report to this Special General Convention, moved the following Resolution:

Resolved, the House of Deputies concurring, That the approval of this Church be, and it is hereby, given to the participation of The Episcopal Church in a proposed Anglican Consultative Council; and be it further

Resolved, the House of Deputies concurring, That this Church accede and subscribe to the proposed Constitution of the said Anglican Consultative Council; and be it further

Resolved, the House of Deputies concurring, That the Representatives and Alternate Representatives of this Church, to be chosen in accordance with the Schedule of Membership set forth in the said Constitution, be elected by a concurrent action of the General Convention, originating in either House, on nomination by a Joint Nominating Committee composed of three Bishops and three Deputies; and be it further

Resolved, the House of Deputies concurring, That at the first election of Representatives, two Representatives and two Alternate Representatives, in the same Orders, be chosen for three-year terms, and one Representative and one Alternate Representative, in the same Order, be chosen for six-year terms: and that, thereafter, the terms of all Representatives and Alternate Representatives be for six years; and be it further

Resolved, the House of Deputies concurring, That this Special General Convention proceed to elect Provisional Representatives (one Bishop, one Presbyterian or Deacon, and one Lay Person) to represent this Church at any meeting of the said Council that may be called and held prior to the next regular meeting of the General Convention of this Church, such Provisional Representatives to serve until their successors be elected and qualified.

Resolution adopted

[Communicated to the House of Deputies by Message No. 5.]

House of Deputies—Third Day

Message No. 5 was received from the House of Bishops. The Chair referred the Message to the Committee on Ecumenical Relations.

House of Deputies—Fifth Day

The Rev. Mr. O'Leary of Western Michigan presented Report #3 of the Committee on Ecumenical Relations, recommending

concurrence with House of Bishops Message No. 5.

The Rev. Mr. O'Leary moved that the House of Deputies concur with the House of Bishops in adopting the Resolution contained in Bishops Message No. 5.

The House concurred

[Communicated to the House of Bishops by Message No. 22.]

Anglican Eucharistic Rites

House of Bishops—Fifth Day

The Bishop of Louisiana, for the Committee on the Book of Common Prayer, reported that the Committee, having considered a Memorial from the Diocese of Massachusetts, which proposed that the General Convention authorize for trial use every experimental eucharistic rite authorized by a National or regional Church of the Anglican Communion, recommended that the Resolution be not adopted.

Bishop Noland then moved that the Report of the Committee be accepted, and that the Committee be discharged from further consideration of the matter.

The Bishop of Northern California moved a Substitute Resolution, as follows:

Resolved, the House of Deputies concurring, That, under the control of the Diocesan, the General Convention extend authorization for trial use and experimentation to all authorized eucharistic rites of the Anglican Communion for specific occasions.

Resolution adopted

(82 yes; 31 no)

[Communicated to the House of Deputies by Message No. 44.]

House of Deputies—Fifth Day

Message No. 44 was received from the House of Bishops. The Chair referred the Message to the Committee on the Prayer Book.

House of Deputies—Sixth Day

The Rev. Mr. Lemoine of Long Island presented Report #7 of the Committee on the Prayer Book, as follows:

1. We find that the permission sought is not necessary for liturgical experiment by small groups in private and for study, and
2. That the extension of such permission to larger groups in public worship is neither necessary nor convenient.

We therefore recommend that this House do not concur with the House of Bishops in its Message No. 44.

The Rev. Mr. Lemoine thereupon moved that the House of Deputies do not concur with the House of Bishops in adopting the Resolution contained in Bishops Message No. 44.

The House did not concur

[Communicated to the House of Bishops in Message No. 70.]

Bethlehem—Permission to Elect a Coadjutor

House of Deputies—Second Day

The Rev. Mr. Smyth of North Carolina presented Report #2 of the Committee on the Consecration of Bishops, as follows:

Your Committee has considered the Memorial (HD 24) from the Diocese of Bethlehem, petitioning the General Convention to consent to the election by and for the said Diocese of a Bishop Coadjutor, by reason of extent of diocesan work.

Having examined the testimonials in support of this Petition, and finding them in order, your Committee recommends the adoption of the following Resolution, and I so move:

Whereas, The Rt. Rev. Frederick John Warnecke, Bishop of the Episcopal Church in the Diocese of Bethlehem, in and by his report and address made to the Ninety-eighth Annual Convention of the Diocese of Bethlehem, meeting in Allentown, Pennsylvania, on May 2 and 3, 1969, requested the consent of the Diocese of Bethlehem to the election of a Bishop Coadjutor, the request having first received the approval of the Presiding Bishop and the Bishops of the Province; and

Whereas, The Rt. Rev. Dr. Warnecke announced to the said Convention that he proposed, God willing, to retire as Bishop of Bethlehem on December 31, 1971, when he shall have reached the age of 65; and

Whereas, The Rt. Rev. Dr. Warnecke asked, therefore, for the election of a Bishop Coadjutor, by reason of the age of the diocesan and the extent of diocesan work, he having, as required by the Canons, assigned an appropriate episcopal jurisdiction to the Bishop Coadjutor when duly elected and consecrated; and

Whereas, The Ninety-eighth Convention of the Diocese of Bethlehem unanimously adopted the following Resolution:

"Be it Resolved that the Ninety-eighth Convention of the Diocese of Bethlehem accede to the canonical request of the Rt. Rev. Frederick John Warnecke, Bishop of Bethlehem, for the election of a Bishop Coadjutor, by reason of the age of the diocesan, and hereby gives its consent to such election."; therefore, be it

Resolved, the House of Bishops concurring, That the General Convention give its consent to the election of a Bishop Coadjutor by and for the Diocese of Bethlehem, on the ground of extent of diocesan work.

Resolution adopted

[Communicated to the House of Bishops by Message No. 3.]

House of Bishops—Third Day

The Secretary read Message No. 3 from the House of Deputies.
The Bishop of Pittsburgh moved that the House concur.

The House concurred

[Communicated to the House of Deputies by Message No. 3.]

Bucharest Statement on Theology*House of Bishops—Third Day*

The Bishop of Michigan, for the Theological Committee, in respect of a recommendation by the Joint Commission on Ecumenical Relations in its Interim Report to this Special General Convention, moved the following Resolution:

Whereas, In the providence of God, the Orthodox Communion and the Anglican Communion are taking up again the work of *rapprochement*, which went forward so hopefully in the 1930's, but which was interrupted by World War II and subsequent political turmoil; and

Whereas, The Bucharest Conference of 1935 made significant statements of agreement between Anglican and Rumanian Orthodox representatives on the Holy Eucharist, Tradition, Sacraments, and Justification, which were accepted and approved by the Convocations of Canterbury and York in the following year, and which the Lambeth Conference of 1968 has again called to the attention of the Churches of the Anglican Communion; therefore, be it

Resolved, the House of Deputies concurring, That this Special General Convention endorse the report of the Bucharest Conference of Anglican and Rumanian Orthodox representatives in 1935, as, in the words of the Convocation of Canterbury, "consonant with Anglican formularies and a legitimate interpretation of the faith of the Church as held by the Anglican Communion"; and be it further

Resolved, the House of Deputies concurring, That this Convention look forward in particular to the growth of a fuller and deeper common understanding between the Anglican Communion and the Orthodox Church on the meaning of the Holy Communion and all other subjects which will contribute to Christian unity.

Resolution adopted

[Communicated to the House of Deputies by Message No. 22.]

House of Deputies—Fourth Day

Message No. 22 was received from the House of Bishops. The Chair referred the Message to the Committee on Ecumenical Relations.

House of Deputies—Fifth Day

The Rev. Mr. O'Leary of Western Michigan presented Report #2 of the Committee on Ecumenical Relations, which recommended concurrence.

The Rev. Mr. O'Leary moved that the House of Deputies concur with the House of Bishops in adopting the Resolution contained in Bishops Message No. 22.

The House concurred

[Communicated to the House of Bishops in Message No. 21.]

Burgess, John M.—Consent to Election as Coadjutor

House of Deputies—Fourth Day

The Rev. Mr. Smyth of North Carolina presented Report #3 of the Committee on the Consecration of Bishops, in respect of HD 28, being a Memorial from the Diocese of Massachusetts petitioning the General Convention to give its consent to the election of the Rt. Rev. John M. Burgess to be Bishop Coadjutor of the said Diocese.

The Rev. Mr. Smyth moved the following Resolution:

Resolved, the House of Bishops concurring, That this Special General Convention, pursuant to Canon 40, Section 7 (a), give its express consent to the election of

The Right Reverend John Melville Burgess,
Doctor of Humanities, Suffragan Bishop of the Diocese of Massachusetts,
to be Bishop Coadjutor of the said Diocese of Massachusetts.

Resolution adopted

[Communicated to the House of Bishops by Message No. 8.]

House of Bishops—Fourth Day

The Secretary read Message No. 8 from the House of Deputies, which was referred to the Committee on the Consecration of Bishops.

House of Bishops—Fifth Day

The Bishop of Northern Indiana, for the Committee on the Consecration of Bishops, moved that the House of Bishops concur with the House of Deputies in adopting the Resolution contained in Deputies Message No. 8, and give consent to the election of Bishop Burgess as Coadjutor of Massachusetts.

The House concurred

[Communicated to the House of Deputies by Message No. 34.]

Canon 1, Section 6 (b) (8)*House of Bishops—Third Day*

The Bishop of the Dominican Republic, for the Committee on Canons, moved the following Resolution:

Resolved, the House of Deputies concurring, That paragraph (8), of Clause (b), of Section 6, of Canon 1, be, and the same is hereby, amended to read as follows:

“ . . . (8) The names of the Clergymen who have been removed or deposed during the preceding twelve months, with the date, place, and ground of removal or deposition.”

Resolution adopted

[Communicated to the House of Deputies by Message No. 7.]

House of Deputies—Third Day

Message No. 7 was received from the House of Bishops and referred to the Committee on Canons.

House of Deputies—Fifth Day

The Rev. Mr. Robertson of Northern Michigan presented Report #11 of the Committee on Canons, and moved that the House of Deputies concur with the House of Bishops in amending Canon 1, Sec. 6 (b) (8).

The House concurred

[Communicated to the House of Bishops by Message No. 30.]

Canon 1, Section 6 (c)*House of Bishops—Third Day*

The Bishop of the Dominican Republic, for the Committee on Canons, moved the following Resolution:

Resolved, the House of Deputies concurring, That clause (c), of Section 6, of Canon 1, be, and the same is hereby, amended to read as follows:

“(c). It shall be the duty of the Recorder to furnish, upon proper authority and at the expense of the applicant, such information as may be in the possession of the Recorder based upon the reports required under Clause (b) hereof; but in no case shall the Recorder publish or furnish for publication the grounds of any suspension, removal, or deposition.”

Resolution adopted

[Communicated to the House of Deputies by Message No. 8.]

House of Deputies—Third Day

Message No. 8 was received from the House of Bishops, and referred to the Committee on Canons.

House of Deputies—Fifth Day

The Rev. Mr. Robertson of Northern Michigan presented Report #12 of the Committee on Canons, and moved as follows:

That the House of Deputies do now concur with House of Bishops Message No. 8, and amend Canon 1, Sec. 6 (c).

The House concurred

[Communicated to the House of Bishops by Message No. 31.]

Canon 1, Section 6 (d)

House of Bishops—Third Day

The Bishop of the Dominican Republic, for the Committee on Canons, moved the following Resolution:

Resolved, the House of Deputies concurring, That clause (d), of section 6, of Canon 1, be, and the same is hereby, amended to read as follows:

“(d). The Recorder shall prepare and present to each session of the General Convention a list of all Clergymen ordained, received, suspended, removed, deposed, or restored; and of all Bishops consecrated; and of all Clergymen and Bishops who have died; such list to cover the period from the last preceding similar report of the Recorder through the thirty-first day of December immediately preceding each session of the General Convention.”

Resolution adopted

[Communicated to the House of Deputies by Message No. 9.]

House of Deputies—Third Day

Message No. 9 was received from the House of Bishops, and referred to the Committee on Canons.

House of Deputies—Fifth Day

The Rev. Mr. Robertson of Northern Michigan presented Report #13 of the Committee on Canons, and moved the following:

That the House of Deputies do now concur with the House of Bishops in the action communicated in Bishops Message No. 9; namely, the amendment of Canon 1, Sec. 6 (d).

The House concurred

[Communicated to the House of Bishops in Message No. 32.]

Canon 4, Section 1 (c)*House of Deputies—Fifth Day*

The Rev. Mr. Robertson of Northern Michigan presented Report #8 of the Committee on Canons, in respect of HD 34, being a Memorial from the Executive Council concerning the Council membership of women and also of Report #2 of the Committee on Christian Social Relations, concerning the representation of young people and minorities on the Council.

The Rev. Mr. Robertson moved the following Resolution:

Resolved, the House of Bishops concurring, That clause (c), of Section 1, of Canon 4, be, and the same is hereby, amended to read as follows:

“(c). The Executive Council shall be composed of thirty members elected by the General Convention, of whom six shall be Bishops, six shall be Presbyters, and eighteen shall be Lay Persons, and of this eighteen at least six shall be women (three Bishops, three Presbyters, and nine Lay Persons to be elected by each regular meeting of the General Convention); of members elected by the Provincial Synods, each Synod having the right to elect one member at the last regular meeting prior to the regular meeting of the General Convention; and of six additional members to be elected by the Executive Council in September, 1969, in accordance with the Resolution passed by Special General Convention II, for terms expiring at the meeting of the General Convention in 1970; and of *ex officio* members, as follows: the Presiding Bishop, who shall be the Chairman; the President of the House of Deputies, who shall be the Vice-Chairman; and the Vice-Presidents (if there be one or more), the Secretary, and the Treasurer of the Executive Council.

Mr. Worsham of Dallas presented Report #2-A of the Committee on Structure, to which Committee HD 34 had also been referred, as follows:

Resolution HD 34, referred to this Committee, has, as its substance, the elimination of the requirement that the election of six women as members of the Executive Council be upon nomination by the Triennial Meeting of the Women of the Church. While concurring in this change, your Committee also considered whether, in view of impending action at Houston, making women eligible to serve as Deputies to the General Convention, there should be eliminated from Canon 4, Section 1 (c), any reference to a minimum number of women as members of Executive Council.

Being advised that it is the desire of representatives of the Women of the Church that the minimum number of six be retained, and being conscious of the fact that the General Convention can deal further with this matter in Houston, your Committee recommends adoption of the Resolution now before the House so far as the import of HD 34 is concerned and requests discharge from further consideration thereof.

The Rev. Mr. Stretch of Quincy moved a Substitute, as follows:

Resolved, That the Executive Council may annually call into consul-

tation with that body six persons, who shall be recognized experts and resource personnel, nominated to the Council by the Presiding Bishop; and, further, that, of that number two persons must be not less than 18 nor more than 25 years of age, while four shall be representatives of racial and ethnic minorities. They shall be made members *ex officio* of the Council, the Council concurring in the nomination, with voice and vote in matters that have sought their judgment, in order that consensus might be achieved prior to the official vote and action of the Council by the duly elected and appointed members. In the latter, these *ex officio* resource persons may have voice, but no vote. This provision to take effect immediately upon passage.

The amendment was put to a vote.

Amendment defeated

The Resolution recommended by the Committee on Canons was put to a vote.

Resolution adopted

[Communicated to the House of Bishops by Message No. 52.]

House of Bishops—Sixth Day

Message No. 52 was received from the House of Deputies, and referred to the Committee on Canons.

The Bishop of the Dominican Republic, for the Committee on Canons, recommended that the House of Bishops concur with the House of Deputies in the action communicated in Deputies Message No. 4, and amend Canon 4, Sec. 1.

The House concurred

[Communicated to the House of Deputies by Message No. 77.]

Canon 8, Section 1

House of Bishops—Third Day

The Bishop of the Dominican Republic, for the Committee on Canons, moved the following Resolution:

Whereas, The Convocation of the Missionary District of the Virgin Islands, held February 12-13, 1969, took action expressing the desire of the said District to withdraw from the Ninth Province; be it

Resolved, the House of Deputies concurring, That the final paragraph of Sec. 1 of Canon 8 be, and the same is hereby, amended, so as to read as follows:

"The Ninth Province shall consist of the Missionary Districts of Colombia, Costa Rica, the Dominican Republic, Ecuador, El Salvador, Guatemala, Honduras, Mexico, Nicaragua, Panama and the Canal Zone, and Puerto Rico."

Resolution adopted

[Communicated to the House of Deputies by Message No. 24.]

House of Deputies—Fourth Day

Message No. 24 was received from the House of Bishops, and referred jointly to the Committee on Missions and the Committee on Canons.

House of Deputies—Fifth Day

The Rev. Mr. Crawford of Arizona presented Report #4 of the Committee on Missions, and moved that the House of Deputies concur with the House of Bishops in adopting the Resolution contained in Bishops Message No. 24.

The Rev. Mr. Robertson of Northern Michigan, for the Committee on Canons, reported that the said Committee had examined the proposed amendment of Canon 8, Sec. 1, and found it to be in proper canonical form.

The House concurred

[Communicated to the House of Bishops by Message No. 29.]

Canon 26, Section 5 (a)*House of Deputies—Fifth Day*

The Rev. Mr. Long of Pennsylvania presented Report #5 of the Committee on Theological Education, concerning HD 18, being a Resolution on admission to Candidacy in special cases, proposed by a number of Memorialists interested in a self-supporting ministry.

The Rev. Mr. Long moved the adoption of the following Resolution:

Resolved, the House of Bishops concurring, That Clause (d), of Section 5, of Canon 26, "Of Postulants", be, and the same is hereby, amended, by adding, at the end thereof, the following sentence:

The Postulant so received may be admitted as a Candidate, with the consent of the Standing Committee or Council of Advice, upon his submitting the documents prescribed in Section 1 of Canon 27, "Of Candidates for Holy Orders", and the consent of the Standing Committee or Council of Advice shall be given in the form prescribed in Section 4 of the said Canon 27.

The Rev. Mr. Robertson of Northern Michigan presented Report #3 of the Committee on Canons, recommending the adoption of the foregoing Resolution.

A Substitute was moved by the Rev. Mr. Martin of Chicago, as follows:

That HD 18, and related matters, be referred to a Commission for study and recommendation to the General Convention of 1970.

Substitute defeated

The Original Resolution was put to a vote.

Resolution adopted

[Communicated to the House of Bishops by Message No. 23.]

House of Bishops—Sixth Day

Message No. 23 was received from the House of Deputies, and referred to the Committee on Canons.

The Bishop of the Dominican Republic, for the Committee on Canons, moved that the House of Bishops concur with the House of Deputies in adopting the Resolution contained in Deputies Message No. 23, and amend Canon 26, Sec. 5 (a).

The House concurred

[Communicated to the House of Deputies by Message No. 76.]

Canon 28, Section 5 repealed

House of Deputies—Fifth Day

The Rev. Mr. Robertson of Northern Michigan presented Report #10 of the Committee on Canons, regarding HD 60, being a Resolution introduced by Mr. Morgan of Arizona, as follows:

Whereas, The voice of young people must be heard; and

Whereas, Some of our finest young people are currently seminarians; therefore, be it

Resolved, That Canon 28, Section 5, be repealed, thereby permitting seminarians to stand for election as Deputies to the General Convention from their respective Dioceses.

In lieu of the foregoing, the Rev. Mr. Robertson moved the following Resolution:

Resolved, the House of Bishops concurring, That Section 5 of Canon 28 be, and the same is hereby, repealed.

The Rev. Mr. Stretch of Quincy moved to amend Mr. Morgan's Resolution by substituting "Candidates for Holy Orders" for "seminarians". Upon his being informed by the Chair that Mr. Morgan's proposed wording was no part of the motion before the House, the Rev. Mr. Stretch withdrew his motion to amend.

The Previous Question was called for, and the matter was put to a vote. A division was demanded.

Resolution adopted

(Yes, 327; No, 266)

[Communicated to the House of Bishops by Message No. 45.]

House of Bishops—Sixth Day

Message No. 45 was received from the House of Deputies.

The Committee on Canons, on being consulted, reported, through its Chairman, the Bishop of the Dominican Republic, that the matter had already been considered by the Committee, which recommended concurrence.

The House concurred

[Communicated to the House of Deputies by Message No. 60.]

Canon 30*House of Bishops—Fifth Day*

The Bishop of North Carolina, Chairman of the Joint Commission on Education for Holy Orders, moved the following Resolution:

Resolved, the House of Deputies concurring, That Canon 30, "of Education for Holy Orders", be, and the same is hereby, repealed; and be it further

Resolved, the House of Deputies concurring, That a new Canon 30 be, and the same is hereby, enacted, to read as follows:

CANON 30**Of a Board for Theological Education**

Sec. 1. There shall be a Board for Theological Education of the General Convention, consisting of nine members, appointed jointly, at each regular meeting of the General Convention, by the Presiding Bishop and the President of the House of Deputies, with the confirmation of the General Convention.

Sec. 2. The duties of the Board for Theological Education shall be

(a) To study the needs and trends of education for Holy Orders in the Church, within the jurisdiction of this Church, and to make recommendations to the Executive Council, the House of Bishops, and the General Convention, with regard thereto.

(b) To advise and assist the Seminaries, and other institutions of the Church for the training of men for Holy Orders, within the jurisdiction of this Church.

(c) To promote continuing co-operation between and among the Theological Seminaries of the Church.

(d) To compile and present to each regular meeting of the General Convention a complete statistical report of the work of the several Theological Seminaries of the Church and, as far as possible, of other institutions for the training of men for Holy Orders.

(e) To assist in the enlistment and selection of candidates for Holy Orders.

(f) To promote the continuing education of clergymen.

(g) To assist in programs of lay theological education.

(h) To aid Boards of Examining Chaplains in their responsibilities.

(i) To seek appropriate financial support for theological education.

Sec. 3. It shall be the duty of each Theological Seminary of this Church, and of each other institution for the training of men for Holy Orders, to present annually to the Board for Theological Education statistical reports, on forms prepared and provided by the Board.

Resolution adopted

[Communicated to the House of Deputies by Message No. 41.]

House of Deputies—Fifth Day

Message No. 41 was received from the House of Bishops. It was referred both to the Committee on Canons and to the Committee on Theological Education.

House of Deputies—Sixth Day

The Rev. Mr. Robertson of Northern Michigan presented Report #31 of the Committee on Canons, finding the proposed new Canon 30 in order, and moving concurrence with the House of Bishops.

The Rev. Mr. Long of Pennsylvania presented Report #12 of the Committee on Theological Education, and recommended concurrence.

Mr. Masquelette of Texas moved to amend, by substituting for Section 1 of the proposed Canon 30 the following:

Sec. 1 (a). There shall be a Board for Theological Education appointed at each regular meeting of the General Convention, consisting of three Bishops appointed by the Presiding Bishop, and three Presbyters and nine other persons appointed jointly by the Presiding Bishop and the President of the House of Deputies. Joint appointments by the Presiding Bishop and the President of the House of Deputies shall be subject to confirmation by the General Convention. Membership in this Church shall not be a prerequisite to membership in the Board for the nine persons so appointed. The Presiding Bishop and the President of the House of Deputies shall jointly appoint one of the members, whether Bishop, Presbyter, or lay person, as Chairman of the Board.

(b) There shall be an Executive Committee of the Board, to consist of the Chairman and not less than eight other members of the Board, appointed by the Presiding Bishop in consultation with the Chairman of the Board and the President of the House of Deputies.

After discussion, the Previous Question was called.

Amendment defeated

Mr. Humrickhouse of Virginia moved to amend, by adding a new clause, to read as follows:

Resolved, the House of Deputies concurring, That the repeal of Canon 30, and the enactment of the new Canon 30, as above, take effect immediately.

Amendment adopted

The Question was put, "Shall this House concur in the action of the House of Bishops as communicated by their Message No. 41, as amended?"

The House concurred, with Amendments

[Communicated to the House of Bishops by Message No. 69.]

House of Bishops—Sixth Day

Message No. 69 was received from the House of Deputies. On motion of the Chairman of Dispatch of Business, the Bishop of Indianapolis,

The House concurred

[Communicated to the House of Deputies by Message No. 80.]

Canon 32, new Section 2

House of Deputies—Fifth Day

The Rev. Mr. Long of Pennsylvania presented Report #6 of the Committee on Theological Education and recommended approval of HD 19, being a Resolution, proposed by Memorialists for a Self-Supporting Ministry, for the amendment of the Canons to provide for the recruiting and ordaining of an indigenous ministry in special situations.

The Rev. Mr. Robertson of Northern Michigan, for the Committee on Canons, reported that the proposed amendment was in proper canonical form.

The Resolution was moved as follows:

Resolved, the House of Bishops concurring, That Canon 32, "Of Examination for Admission to Holy Orders in Special Cases," be, and the same is hereby, amended, as follows:

A. That the title of the said Canon read, "Of Admission to Holy Orders in Special Cases".

B. That Section 2 be repealed, and a new Section 2 enacted, which shall read as follows:

Sec. 2 (a). With regard to communities which are small, isolated, remote, or distinct in respect of ethnic composition, language, or culture, and which can be supplied only intermittently with the sacramental and pastoral ministrations of the Church, it shall be competent for the Bishop, with the advice and consent of the Standing Committee or Council of Advice, and with the prior approval in principle of the House of Bishops of the Province, to seek out and ordain to the Diaconate, and not less than six months later to the Priesthood, a resident of the said community, after a period

of Candidacy (pursuant to Canon 26, Section 5(d)) of not less than six-months' duration.

b. The person to be ordained under the provisions of this Section shall have the following qualifications:

(1). He shall be not less than thirty-two years of age, and shall have been a member of this Church in good standing for at least five years.

(2). He shall have been a regular attendant upon the stated services of the Church, and faithful in resorting to the Sacraments when available, and a regular contributor of record to the support of the Church.

(3). He shall be reputed in the community to have comported himself as a Christian in his personal and family life and in his dealings with others in the community.

(4). He shall satisfy the Bishop and the Board of Examining Chaplains of the Diocese or District of his ability to read the Holy Scriptures and conduct the services of the Church in an intelligible, seemly, and reverent fashion.

c. If a Deacon or Priest who has been ordained in accordance with this Canon shall subsequently remove to another community within the Diocese or District, he shall be entitled to exercise his ministry in that place only if he be licensed thereto by the Bishop. Such Ministers shall not be granted Letters Dimissory to another Diocese or District without the request, in writing, of the Bishop of the Diocese of District in which he wishes to remove.

Resolution adopted

[Communicated to the House of Bishops by Message No. 24.]

House of Bishops—Sixth Day

Message No. 24 was received from the House of Deputies, and referred to the Committee on Canons.

The Bishop of the Dominican Republic, for the Committee on Canons, recommended that the House of Bishops concur with the House of Deputies in adopting the Resolution contained in Message No. 24, and amend Canon 32, Sec. 2.

The House concurred

[Communicated to the House of Deputies by Message No. 75.]

Canon 34, Section 10 (not adopted)

House of Deputies—Fifth Day

The Rev. Mr. Long of Pennsylvania presented Report #7 of the Committee on Theological Education, in respect of HD 20, being a Resolution, proposed by Memorialists for a Self-Supporting Ministry, which would amend Canon 34, Sec. 10 (on Perpetual

Deacons), to provide for the recruitment of a self-supporting priesthood. The Committee recommended adoption of the Resolution, with a minor stylistic change.

The Rev. Mr. Robertson of Northern Michigan presented Report #4 of the Committee on Canons, and recommended adoption, with one clarifying citation of other Canons.

The Resolution was moved, as follows:

Resolved, the House of Bishops concurring, That Section 10 of Canon 34, "Of Ordination to the Diaconate", be, and the same is hereby amended to read as follows:

Sec. 10 (a). A man of devout character, proved fitness, and demonstrated leadership in his community, may be encouraged to serve the Church in the capacity of Deacon or Priest, without relinquishing his secular occupation, and may be accepted as a Postulant and admitted as a Candidate for Holy Orders upon the following conditions:

(1). He shall be not less than thirty-two years of age.

(2). He shall be accepted as a Postulant as provided in Canon 26.

(3). He shall have fulfilled the requirements of Clauses (c) or (d) of Section 5 of Canon 26.

(b). A Candidate so admitted may be ordained to the Diaconate at any time after six months from his admission as a Candidate, upon the following conditions:

(1). He shall have passed examinations in the subjects set forth in Canon 29, Section 2 (a).

(2). He shall be recommended for ordination to the Diaconate by the Standing Committee or Council of Advice, as required by Section 5 of this Canon, except as to term of Candidacy.

(c). A Deacon ordained under the provisions of this Section may execute all the functions pertaining to the Office of Deacon, subject to the general provisions of Canon 47. He may be assigned by the Ecclesiastical Authority as Minister in charge of a Congregation. At the request, or with the consent, of the Rector and Vestry he may be assigned as an assistant Minister in one or more Parishes. He may not be transferred to another jurisdiction except upon the express request in writing of the Ecclesiastical Authority thereof.

(d). The provisions of Canon 7, "Of the Church Pension Fund", shall not apply, either as to assessments, or as to benefits, to Deacons ordained under the provisions of this Section.

(e). A Deacon ordained in accordance with this Section who afterward desires to relinquish his secular employment and be advanced to the Priesthood shall be required to pass all examinations required of other Candidates for the Priesthood and to comply with all other canonical requirements precedent to such ordination. In such a case, the provisions of Canon 7 shall apply to him from the date of his ordination to the Priesthood.

(f). A Deacon ordained pursuant to this Section may be encouraged to proceed to the Priesthood, while still continuing in secular employment. The Bishop or Ecclesiastical Authority, in such cases, shall satisfy himself and the Standing Committee or Council of Advice

(1). That the said Deacon has performed acceptably in the Order of Deacons for at least two years.

(2). That adequate provision, including Social Security, if he be eligible therefor, has been made for his retirement. Thereupon, the Bishop, with the advice and consent of the Standing Committee or Council of Advice, may proceed to ordain the said Deacon to the Order of Priests, without further examination.

The Rev. Mr. Matthews of Atlanta moved an Amendment, to strike the last three words, and to substitute therefor the following:

"shall be required to pass all examinations required of other candidates for the Priesthood and to comply with all other canonical requirements precedent to such ordination."

Mr. Roca of Arizona moved an Amendment to the Amendment, to strike out all of Clause (f).

It was moved and seconded that the Report be re-referred to the Committee with instructions to hold an open hearing on the matter.

Report re-referred

House of Deputies—Sixth Day

The Rev. Mr. Long of Pennsylvania presented Report #14 of the Committee on Theological Education, and moved the adoption of its original Resolution with the following amended Clause (f).

(f). Should a deacon ordained pursuant to this section desire to proceed to the Priesthood, while still continuing in secular employment, the Bishop or Ecclesiastical Authority shall, in such cases, satisfy himself and the Standing Committee or Council of Advice

1. That the said Deacon has performed acceptably in the Order of Deacons for at least two years; and

2. That adequate provision, including Social Security, if he be eligible therefor, has been made for his retirement.

Thereupon, the Bishop, with the advice and consent of the Standing Committee or Council of Advice, may proceed to ordain the said Deacon to the Order of Priests, without any further examinations than those required in clause (e) above.

The Rev. Mr. Robertson of Northern Michigan reported that the Committee on Canons had considered the amended paragraph and recommended adoption.

Resolution adopted

[Communicated to the House of Bishops by Message No. 61A.]

House of Bishops—Sixth Day

Message No. 61A was received from the House of Deputies.

Referred to Canons

The Bishop of the Dominican Republic, for the Committee on

Canons, moved that the House concur with the House of Deputies in adopting the Resolution contained in Message No. 61A.

The motion was debated, but it appears from the record that the term of reference was the text of the Resolution as proposed by the Memorialists and appearing in *The Green Book* (see Appendix 14) and not that of the Resolution actually adopted by the House of Deputies.

The House did not concur

[Communicated to the House of Deputies by Message No. 83.]

Canon 38, Section 1 (e)

House of Bishops—Third Day

The Bishop of the Dominican Republic, for the Committee on Canons, moved the following Resolution:

Resolved, the House of Deputies concurring, That Clause (e), of Section 1, of Canon 38, be, and the same is hereby, amended to read as follows:

(e). It shall be the duty of the Secretary of the Convention of a Diocese electing a Bishop, Bishop Coadjutor, or Suffragan Bishop, to inform the Presiding Bishop promptly of the name of the person elected. It shall be the duty of the Bishop-elect to notify the Presiding Bishop of his acceptance or declination of the election at the same time as he notifies the electing Diocese.

Resolution adopted

[Communicated to the House of Deputies by Message No. 26.]

House of Deputies—Fourth Day

Message No. 26 was received from the House of Bishops.

Referred to Canons

House of Deputies—Sixth Day

The Rev. Mr. Robertson of Northern Michigan presented Report #30 of the Committee on Canons, and moved

That the House of Deputies do now concur with the House of Bishops in adopting the Resolution contained in its Message No. 26.

The House concurred

[Communicated to the House of Bishops by Message No. 66.]

Canon 39, Sections 2 (b) and (e) and 3.

House of Bishops—Fifth Day

The Bishop of the Dominican Republic, for the Committee on

Canons, moved the following Resolution:

Resolved, the House of Deputies concurring, That Section 2 of Canon 39 be, and the same is hereby, amended by the addition of a new Clause (e), said new Clause (e) to read as follows:

(e). The House of Bishops, after having made such investigation as it deems advisable, may accord to a Missionary District the right of electing a person to be a Bishop for the said District. Notice of such action by the House of Bishops shall be communicated to the Bishop of the jurisdiction, if there be such, or if there be none, to the President of the Council of Advice; and the election shall thereupon proceed in conformity with the provisions set forth in Sections 1 and 2 of Canon 38, the Council of Advice exercising the functions there required of the Standing Committee.

and be it further

Resolved, the House of Deputies concurring, That Clause (b) of Section 2 of Canon 39 be, and the same is hereby, amended so as to read:

(b). When the House of Bishops is to elect a Bishop for a Missionary District within a given Province, the President of the Province may convene the Synod of the Province prior to the meeting of the House of Bishops at which a Bishop for such Missionary District is to be elected. The Synod of the Province may thereupon nominate not exceeding three persons to the House of Bishops for that office. It shall be the duty of the President of the Province to transmit such nominations, if any be made, to the Presiding Officer of the House of Bishops, who shall, three weeks before the meeting of the House of Bishops, communicate the same to the Bishops, along with other nominations that have been made in accordance with the Rules of Order of the House. Each Province containing a Missionary District shall, by ordinance, provide the manner of convening the Synod and making such nomination.;

and be it further

Resolved, the House of Deputies concurring, That Section 3 of Canon 39 is hereby amended so as to read:

Sec. 3. The House of Bishops shall have the power, at its discretion, to transfer a Missionary Bishop from one Missionary District to another, save in the case where the said Bishop shall have been chosen under the provisions of Section 2 (e). In case of the permanent disability of the Bishop in charge, the House of Bishops shall declare the Missionary District vacant.

The Bishop of Massachusetts, for the Committee on Overseas Missions, recommended adoption.

The Bishop of Idaho, for the Committee on Domestic Missions, moved to amend the first Resolved clause to add, at the end of the first sentence in Clause (e), the following:

Provided, that there would be at least ten self-supporting parishes and at least fifteen active clergymen in the District.

Amendment defeated

The Bishop of Idaho thereupon moved an Amendment to the second Resolved clause, to strike the words "Synod of the Province", and to substitute therefor the "Bishop and Council" in both the first and second sentences of Clause (b).

Amendment defeated

The original Resolution was put to a vote.

Resolution adopted

[Communicated to the House of Deputies by Message No. 52.]

House of Deputies—Fifth Day

Message No. 52 was received from the House of Bishops.

Referred to Canons

House of Bishops—Sixth Day

The Rev. Mr. Robertson of Northern Michigan presented Report #35 of the Committee on Canons, which recommended concurrence.

The House concurred

[Communicated to the House of Bishops by Message No. 74.]

Canon 42, Section 8 (e)

House of Bishops—Fifth Day

The Bishop Coadjutor of Massachusetts, for the Committee on Memorials and Petitions, reported favorably on a Resolution proposed by the Committee on the Resignation of Bishops, and moved the following Resolution:

Resolved, the House of Deputies concurring, That Canon 42, Sec. 8 (e), be amended, to provide a retiring allowance of \$6,000.00 annually, less the amount of any pension received from The Church Pension Fund, for Missionary Bishops who have resigned by reason of age or disability, and that such retirement allowance be reviewed at each General Convention.

Resolution adopted

[Communicated to the House of Deputies by Message No. 49.]

House of Deputies—Fifth Day

Message No. 49 was received from the House of Bishops.

Referred to Missions and Canons

House of Deputies—Sixth Day

The Rev. Mr. Robertson of Northern Michigan presented Report #35A of the Committee on Canons, and moved concurrence with the House of Bishops in the Resolution contained in its Message No. 49.

The Rev. Mr. Crawford of Arizona, for the Committee on Missions, reported that that Committee likewise recommended concurrence.

The House concurred

[Communicated to the House of Bishops by Message No. 64.]

Canon 44, new Section 4*House of Deputies—Fifth Day*

The Rev. Mr. Long of Pennsylvania presented Report #8 of the Committee on Theological Education, in respect of HD 21, being a Resolution proposed by Memorialists for a Self-Supporting Ministry, having for its purpose the establishment and maintenance of lines of communication between self-supporting Ministers and their Bishops.

The Rev. Mr. Long moved the following Resolution:

Resolved, the House of Bishops concurring, That Canon 44, "Of Ministers and their Duties", be, and the same is hereby, amended, by the enactment of a new Section 4, which Section shall read as follows:

Sec. 4 (a). A Minister of this Church desiring to enter other than ecclesiastical employment, without relinquishing his Ministry, shall make his desire known to the Bishop or the Ecclesiastical Authority of the Diocese in which he is canonically resident. The Bishop, with the advice and consent of the Standing Committee or Council of Advice, after satisfying himself and them that the applicant will have, and use, opportunities for the exercise both of the sacramental and pastoral functions of the Ministry, may give his approval, on the following conditions:

(1). The Minister shall report annually, in writing, in a manner prescribed by the Bishop, his occasional services, as provided in Canon 5, Section 1.

(2). The Minister shall, on his own initiative, present himself to the Bishop semi-annually, at a time to be mutually agreed upon, to receive the Holy Communion with his Bishop and to satisfy the said Bishop concerning his ministerial activities.

(b). Any such Minister who omits, for a period of two years, to comply with the above provisions may be removed by the Bishop from the roll of clergy canonically resident in the said Bishop's Diocese and transferred to the Special List maintained by the Secretary of the House of Bishops, as provided in Canon 63, Section 2.

(c). Any such Minister, removing to another jurisdiction, shall, before requesting Letters Dimissory, secure a statement, in writing, from the Bishop of such jurisdiction (who may consult with his Council of Advice in the matter) that he is willing to receive such a Minister and to enroll him among the clergy of his Diocese; and NOTE, that the provisions of Section 5 (d) of this Canon shall not apply in such a case. If the said Bishop be unwilling to receive Letters Dimissory in respect of such a Minister, the said Minister shall so notify the Bishop of the Diocese of his canonical residence. It shall be competent for the said Bishop, at his discretion, either to retain the said Minister on his roll of clergy, or, after one year, to transfer him to the Special List of the Secretary of the House of Bishops. If the Bishop chooses to retain oversight of a Minister so removed geographically from the Diocese, the provisions of paragraph (a) (2), above, may be modified as the circumstance may require. \

The Rev. Mr. Robertson of Northern Michigan, for the Committee on Canons, reported that the Committee had considered the proposed Canon and that it was in proper canonical form.

The Rev. Mr. Carson of Upper South Carolina moved, in amendment, that paragraph (2) of Section 4(a) be stricken.

Amendment defeated

The Original Motion was put.

Resolution adopted

[Communicated to the House of Bishops by Message No. 26.]

House of Bishops—Sixth Day

Message No. 26 was received from the House of Deputies.

Referred to Canons

The Bishop of the Dominican Republic, for the Committee on Canons, moved that the House concur with the House of Deputies in adopting the Resolution contained in its Message No. 26, and amend Canon 44.

The House concurred

[Communicated to the House of Deputies by Message No. 74.]

Canon 48

House of Bishops—Third Day

The Bishop of Milwaukee, for the Committee on Ecumenical Relations, in respect of a Resolution introduced by the Bishop Coadjutor of Minnesota, moved that the House approve, in substance, the amendment of Canon 48, "Of Persons Not Ministers in this Church Officiating in any Congregation Thereof", so as to

permit such persons officiating at the Offices of Morning and Evening Prayer.

Motion carried

The Bishop of the Dominican Republic, for the Committee on Canons, pursuant to the foregoing action, moved the following Resolution, to effect the change requested:

Resolved, the House of Deputies concurring, That Canon 48 be, and the same is hereby, amended to read as follows:

No Minister in charge of any Congregation of this Church, or, in case of vacancy or absence, no Churchwardens, Vestrymen, or Trustees of the Congregation, shall permit any person to officiate therein, without sufficient evidence of his being duly licensed or ordained to minister in this Church; *Provided*, that nothing herein shall be so construed as

(a) To forbid communicants of this Church to act as Lay Readers;

(b) To prevent the Bishop of any Diocese or Missionary District from giving permission

i. To a Minister of this Church, to invite a Minister of another Church to assist in the Book of Common Prayer Offices of Holy Matrimony or of the Burial of the Dead, or to read Morning or Evening Prayer, in the manner specified in Canon 49, Sec. 4 (1); or

ii. To a Minister of any other Church to preach the Gospel; or

iii. To godly persons, who are not Ministers of this Church, to make addresses in the Church on special occasions.

The Bishop of Bethlehem moved to amend, by striking the word "or" at the end of paragraph ii of clause (b), and to add the words, "and to administer the Chalice in the Holy Communion;"

Amendment defeated

(Yes, 60; no, 62)

The Original Motion was put.

Resolution adopted

[Communicated to the House of Deputies by Message No. 25.]

House of Deputies—Fourth Day

Message No. 25 was received from the House of Bishops.

Referred to Canons

House of Deputies—Sixth Day

The Rev. Mr. Robertson of Northern Michigan presented Report #29 of the Committee on Canons, and moved that the House

concur with the House of Bishops in adopting the Resolution contained in its Message No. 25, and amend Canon 48.

The House concurred

[Communicated to the House of Bishops by Message No. 65.]

Canon 49, Section 1

House of Deputies—Fourth Day

The Rev. Mr. Long of Pennsylvania presented Report #2 of the Committee on Theological Education, in respect of HD 31, a Resolution proposed, by way of a Memorial, from the Diocese of Minnesota, and having for its import the amendment of Canon 49, "Of Lay Readers", so as to permit the licensing of women as Lay Readers in other than exceptional circumstances.

The Rev. Mr. Long moved the following Resolution:

Whereas, Females in the United States of America may and do receive education of the same quality and quantity as males; and

Whereas, The professional and business status of females is such that today many have risen to the top in their various fields of endeavor; and

Whereas, The Church has, at the very beginning, declared that there can be no distinction made between lay persons (Galatians 3:26-28): "you are, all of you, sons of God through faith in Christ Jesus. All baptised in Christ, you have all clothed yourselves in Christ, and there are no more distinctions between Jew and Greek, slave and free, female and male, but all of you are one in Christ Jesus." (*Jerusalem Bible*); and

Whereas, The 63rd General Convention in Seattle amended Canon 48 to permit "godly persons, who are not Ministers of this Church, to make addresses in the Church, on special occasions"; and

Whereas, In the discussion preceding the adoption of this amendment in both the House of Bishops and the House of Deputies, it was specifically stated that the phrase, "godly persons", included female persons; and

Whereas, The Diocese of Minnesota has gone on record as approving an amendment to the Canon 49, Sec. 1, to eliminate the outmoded distinction now made by Canon 49 between male and female lay persons, by striking the following word, phrase, and sentence: "male" in paragraph 1, line 1; "in his own Parish or Mission" in paragraph 2, line 4; and "In isolated areas, when no ordained Clergyman or male Lay Reader is available, the Bishop may license a competent woman as a Lay Reader." in paragraph 2, lines 5-7; now, therefore, be it

Resolved, the House of Bishops concurring, That Section 1 of Canon 49 be, and the same is hereby, amended, so as to read as follows:

Sec. 1. A competent person, ready and desirous to serve the Church in the conduct of public worship steadily as a Lay Reader, shall procure a written license from the Bishop or Ecclesiastical Authority of the Diocese or Missionary District of which he is a canonical resident.

Where a Presbyterian is in charge, his request and recommendation must have been previously signified to the Bishop or Ecclesiastical Authority. Permission shall not be granted a Lay Reader to conduct the service in a Congregation without an ordained Minister, which, in the judgment of the Bishop or Ecclesiastical Authority, is able and has had reasonable opportunity to secure one.

The foregoing shall not be construed as preventing lay persons, not so licensed, when authorized by the Bishop, from assisting a Presbyterian on special occasions in the conduct of public worship. A commissioned officer of the Church Army, by virtue of that commission, is considered as having the authority of a Lay Reader.

The Rev. Mr. Robertson of Northern Michigan presented Report #6 of the Committee on Canons, recommending adoption of the Resolution.

Resolution adopted

[Communicated to the House of Bishops by Message No. 14.]

The Rev. Mr. Long, presenting Report #3 of his Committee, and the Rev. Mr. Robertson, presenting Report #7 of his Committee, jointly moved to be discharged from further consideration of HD 39, being a Memorial from Grace Church, Syracuse, New York, of similar import.

Motion carried

House of Bishops—Fifth Day

Message No. 14 was received from the House of Deputies.

Referred to Canons

The Bishop of the Dominican Republic, for the Committee on Canons, moved that the House concur with the House of Deputies in adopting the Resolution contained in its Message No. 14, and amend Canon 49.

The House concurred

[Communicated to the House of Deputies by Message No. 46.]

Canon 52

House of Deputies—Fifth Day

The Rev. Mr. Robertson of Northern Michigan presented Report #9 of the Committee on Canons, with reference to HD 40, being a Memorial from the Vestry of Grace Church, Syracuse, New York, calling for an amendment of Canon 52, "Of Professional Women Church Workers", so as to provide for professional Church workers of both sexes.

The Rev. Mr. Robertson moved the adoption of a Resolution, which represented some changes from that proposed in the Memorial, in the following form:

Resolved, the House of Bishops concurring, That Canon 52, "Of Professional Woman Church Workers" be, and the same is hereby, amended, as follows:

A. That the Canon be renamed, "Of Professional Church Workers".

B. That the Canon read as follows:

Sec. 1. Any person, being a communicant of this Church, who is a salaried, professional Church worker, who is employed or seeks to be employed, as a Christian Education, College, or Social Worker, in the service of this Church in any Diocese or Missionary District, and who fulfills, in the opinion of the Bishop, the following qualifications:

(a). Completion of two years of graduate study in a Church Training School or Seminary; or

(b). Completion of a five-year combination of at least two of the following:

1. Attendance at college;

2. Attendance at a Church Training School or Seminary;

3. Employment in the field of Christian Education; *Provided*, that at least 16 Semester hours have been earned in two or more of the following fields:

(1) Religion,

(2) Christian Education,

(3) Education,

may apply to the Bishop of that jurisdiction to be accepted as a Certified Worker.

Sec. 2. The Bishop shall keep a list of such Certified Workers. When such a Certified Worker moves to another jurisdiction, the Ecclesiastical Authority shall give the said worker a letter to the Bishop of the jurisdiction to which such worker shall remove, certifying that the said worker has been on the list of Certified Workers.

Sec. 3. All such Certified Workers shall report, either personally or by letter, to the Ecclesiastical Authority of the jurisdiction in which each such worker is employed, annually, during Advent, as to the progress of their work. They shall also report at other times, if requested to do so by the Ecclesiastical Authority.

Resolution adopted

[Communicated to the House of Bishops by Message No. 62.]

House of Bishops—Sixth Day

Message No. 62 was received from the House of Deputies.

Referred to Canons

The Bishop of the Dominican Republic, for the Committee on Canons, recommended and moved that the House concur.

The House concurred

[Communicated to the House of Deputies by Message No. 78.]

Canon 53, new Section 4*House of Bishops—Third Day*

The Bishop of the Dominican Republic, for the Committee on Canons, moved the adoption of the following Resolution:

Resolved, the House of Deputies concurring, That Canon 53 be, and the same is hereby, amended, by the addition of a new Section 4, which Section shall read as follows:

Sec. 4. If presentment shall have been made against a Presbyter or Deacon convicted of any crime or misdemeanor involving immorality, or against whom a judgment has been entered in a Court of Record in a cause involving immorality, or in the case of the abandonment of the Communion of this Church by a Presbyter or Deacon, the Bishop in whose Diocese or Missionary District the Presbyter or Deacon is canonically resident may, upon probable cause, inhibit the Presbyter or Deacon from officiating in said Diocese or Missionary District until after the judgment of the Trial Court becomes final, or Sentence has been pronounced under Canon 60.

Resolution adopted

[Communicated to the House of Deputies by Message No. 10.]

House of Deputies—Third Day

Message No. 10 was received from the House of Bishops.

Referred to Canons*House of Deputies—Fifth Day*

The Rev. Mr. Robertson of Northern Michigan presented Report #14 of the Committee on Canons, recommending that the House concur with the House of Bishops in adopting the Resolution, for the amending of Canon 53, contained in Message No. 10.

The House concurred

[Communicated to the House of Bishops by Message No. 33.]

Canon 57, Section 5*House of Bishops—Third Day*

The Bishop of the Dominican Republic, for the Committee on Canons, moved the adoption of the following Resolution:

Resolved, the House of Deputies concurring, That Section 5 of Canon 57 be, and the same is hereby, amended to read as follows:

Sec. 5. The decision of the Court as to all the charges and specifications shall be reduced to writing, and signed by those who assent to it, and the Court shall also, if the accused is found guilty of any charge or specification, determine and embody in the written decision

the penalty which it shall adjudge should be imposed upon the accused; and the decision so signed shall be recorded as the judgment of the Court, and shall be judgment *nisi* until it becomes final as hereinafter stated.

Resolution adopted

[Communicated to the House of Deputies by Message No. 13.]

House of Deputies—Third Day

Message No. 13 was received from the House of Bishops.

Referred to Canons

House of Deputies—Fifth Day

The Rev. Mr. Robertson of Northern Michigan presented Report #17 of the Committee on Canons, recommending that the House concur with the House of Bishops in adopting the Resolution, amending Canon 57, contained in its Message No. 13.

The House concurred

[Communicated to the House of Bishops by Message No. 36.]

Canon 57, repeal of Section 6

House of Bishops—Third Day

The Bishop of the Dominican Republic, for the Committee on Canons, moved the adoption of the following Resolution:

Resolved, the House of Deputies concurring, That Section 6 of Canon 57 be, and the same is hereby, repealed, and the remaining sections renumbered accordingly.

Resolution adopted

[Communicated to the House of Deputies by Message No. 14.]

House of Deputies—Third Day

Message No. 14 was received from the House of Bishops.

Referred to Canons

House of Deputies—Fifth Day

The Rev. Mr. Robertson of Northern Michigan presented Report #18 of the Committee on Canons, recommending that the House concur with the House of Bishops in adopting the Resolution, repealing Section 6 of Canon 57, contained in Message No. 14.

The House concurred

[Communicated to the House of Bishops by Message No. 37.]

Canon 58, Section 6*House of Bishops—Third Day*

The Bishop of the Dominican Republic, for the Committee on Canons, moved the adoption of the following Resolution:

Resolved, the House of Deputies concurring, that Section 6 of Canon 58 be, and the same is hereby, amended to read as follows:

Sec. 6. If the Court of Review of the Trial of a Bishop shall enter final judgment in the case, and if by said judgment the accused shall be found guilty of any of the charges or specifications upon which he has been tried, the Court of Review of the Trial of a Bishop shall determine the sentence. Before sentence is passed the accused shall have the opportunity of being heard, if he has aught to say in excuse or mitigation. The sentence shall be pronounced by the Presiding Bishop, or such other Bishop as the Presiding Bishop shall designate, who shall thereupon give the notices thereof required by Canon 64.

Resolution adopted

[Communicated to the House of Deputies by Message No. 15.]

House of Deputies—Third Day

Message No. 15 was received from the House of Bishops.

Referred to Canons*House of Deputies—Fifth Day*

The Rev. Mr. Robertson of Northern Michigan presented Report #19 of the Committee on Canons, recommending that the House concur with the House of Bishops, and amend Section 6 of Canon 58, as proposed in Message No. 15.

The House concurred

[Communicated to the House of Bishops by Message No. 38.]

Canon 60, Section 1*House of Bishops—Third Day*

The Bishop of the Dominican Republic, for the Committee on Canons, moved the adoption of the following Resolution:

Resolved, the House of Deputies concurring, That Section 1 of Canon 60 be, and the same is hereby, amended so as to read as follows:

Sec. 1. If any Minister of this Church not under presentment shall declare, in writing, to the Ecclesiastical Authority of the Diocese or Missionary District in which he is canonically resident, his renunciation of the Ministry of this Church, and his desire to

be removed therefrom, it shall be the duty of the Ecclesiastical Authority to record the declaration and request so made. The Bishop, being satisfied that the person so declaring is not amenable for any canonical offense, and that his renunciation of the Ministry is not occasioned by foregoing misconduct or irregularity, but is voluntary and for causes, assigned or known, which do not affect his moral character, shall lay the matter before the clerical members of the Standing Committee (or of the Council of Advice), and with their advice and consent he may pronounce that such renunciation is accepted, and that the Minister is released from the obligations of the Ministerial office and that he is deprived of the right to exercise the gifts and spiritual authority as a Minister of God's Word and Sacraments conferred on him in his Ordination. He shall also declare in pronouncing and recording such action that it was for causes which do not affect the man's moral character, and shall, if desired, give a certificate to this effect to the person so removed from the Ministry. In all other cases of Renunciation of the Ministry, where there may be a question of foregoing misconduct or irregularity, the Bishop shall not pronounce sentence of Deposition save with the consent of the Standing Committee of the Diocese or the Council of Advice of the Missionary District. The Bishop shall give due notice of every such Removal or Deposition from the Ministry, in the form in which the same is recorded, and in accordance with the provisions of Canon 64, Sec. 3(b).

Resolution adopted

[Communicated to the House of Deputies by Message No. 16.]

House of Deputies—Third Day

Message No. 16 was received from the House of Bishops.

Referred to Canons

House of Deputies—Fifth Day

The Rev. Mr. Robertson of Northern Michigan presented Report #20 of the Committee on Canons, recommending that the House concur with the House of Bishops in the action communicated in Message No. 16; namely, the amendment of Canon 60, Sec. 1.

The House concurred

[Communicated to the House of Bishops by Message No. 39.]

Canon 62, Section 1

House of Bishops—Third Day

The Bishop of the Dominican Republic, for the Committee on Canons, moved the adoption of the following Resolution:

Resolved, the House of Deputies concurring, That Section 1 of Canon 62 be, and the same is hereby, amended to read as follows:

Sec. 1. If any Presbyter or Deacon shall, without availing himself

of the provisions of Canon 60, abandon the communion of this Church, by an open renunciation of the Doctrine, Discipline, or Worship of this Church, or by a formal admission into any religious body not in communion with the same, or in any other way, it shall be the duty of the Standing Committee of the Diocese or the Council of Advice of the Missionary District in which the said Presbyter or Deacon is canonically resident to certify the fact to the Bishop, or, if there be no Bishop, to the Bishop of an adjacent Diocese or Missionary District, and with such certificate to send a statement of the acts or declarations which show such abandonment; which certificate and statement shall be recorded, and shall be taken and deemed by the Ecclesiastical Authority as an equivalent to a renunciation of the Ministry by the Minister himself; and the said Bishop shall then inhibit the said Minister from officiating in said Diocese or Missionary District for six months. Notice shall be given by the Bishop to the Minister so inhibited that, unless he shall within six months, transmit to the Bishop a retraction of such acts, or make declaration that the facts alleged in said certificate are false, he will be deposed from the Ministry.

Resolution adopted

[Communicated to the House of Deputies by Message No. 11.]

House of Deputies—Third Day

Message No. 11 was received from the House of Bishops.

Referred to Canons

House of Deputies—Fifth Day

The Rev. Mr. Robertson of Northern Michigan presented Report #15 of the Committee on Canons, which recommended the concurrence of the House to Message No. 15 from the House of Bishops, being a proposed amendment of Canon 62, Sec. 1.

The House concurred

[Communicated to the House of Bishops by Message No. 34.]

Canon 63, Section 2

House of Deputies—Fifth Day

The Rev. Mr. Long of Pennsylvania presented Report #9 of the Committee on Theological Education, with reference to HD 23, being a Resolution proposed by Memorialists for a Self-Supporting Ministry, concerning accessions to and removals from the Special List of Clergymen maintained by the Secretary of the House of Bishops.

The Rev. Mr. Long moved the adoption of the following Resolution:

Resolved, the House of Bishops concurring, That Section 2 of Canon 63, "Of a Minister Absenting Himself from His Diocese, or Abandoning the Work of the Ministry", be, and the same is hereby, amended to read as follows:

Sec. 2(a). Whenever a Minister of this Church shall have been absent from the Diocese or Missionary District for a period of more than two years, and has failed to make the annual report, so that his whereabouts are unknown, or who, being a Minister in secular employment, has omitted for a period of two years to comply with the provisions of Canon 44, Section 4(a)(2), the Bishop may send the name of such Minister to the Secretary of the House of Bishops of this Church, who shall keep a list of such Ministers, noting in each instance the date when each name was added to the list.

(b). On application either by the Bishop or the Minister himself, or at the discretion of the Presiding Bishop, such a Minister may be placed again on a diocesan clergy roll, with the approval of the Bishop of the said jurisdiction.

(c). While a Minister's name remains upon the List of the Secretary of the House of Bishops he shall not be considered as canonically connected with his Diocese.

(d). Any Minister whose name shall have been added to the said List, as aforesaid, and whose name shall not, at the end of ten years, have been removed as provided in paragraph (b), above, shall be considered to have abandoned the Ministry of this Church. The Presiding Bishop shall, in the presence of two Presbyters, pronounce Sentence of Deposition upon such Minister, and authorize the Secretary of the House of Bishops to strike the name from the List and to give notice of the fact as provided in Canon 64, Section 3(b).

The Rev. Mr. Robertson of Northern Michigan, for the Committee on Canons, testified that the proposed Canon was in proper form.

Resolution adopted

[Communicated to the House of Bishops by Message No. 27.]

House of Bishops—Sixth Day

Message No. 27 was received from the House of Deputies.

Referred to Canons

The Bishop of the Dominican Republic, for the Committee on Canons, moved that the House concur.

The House concurred

[Communicated to the House of Deputies by Message No. 73.]

Canon 64, new Section 1*House of Bishops—Third Day*

The Bishop of the Dominican Republic, for the Committee on Canons, moved the adoption of the following Resolution:

Resolved, the House of Deputies concurring, That canon 64 be, and the same is hereby, amended, so as to add a new Section 1, and to renumber the remaining sections accordingly; said new Section 1 to read as follows:

Sec. 1. There shall be three sentences which may be imposed; namely, *suspension*, *removal*, or *deposition*. A sentence of *suspension* may be imposed (a) after final conviction by a Trial Court, or (b) the filing of a waiver under Sec. 4(d) of Canon 64. A sentence of *removal* may be imposed when there has been a renunciation under Canon 60 for causes which do not affect the moral character of the Minister. A sentence of *deposition* may be imposed (a) after final conviction by a Trial Court, (b) after the filing of a waiver under Sec. 4(d) of Canon 64, (c) when there has been a renunciation under Canon 60 in cases where there may be a question of a foregoing misconduct or irregularity on the part of the Minister, or (d) abandonment of the communion of this Church as set forth in Canon 62.

Resolution adopted

[Communicated to the House of Deputies by Message No. 17.]

House of Deputies—Third Day

Message No. 17 was received from the House of Bishops.

Referred to Canons*House of Deputies—Fifth Day*

The Rev. Mr. Robertson of Northern Michigan presented Report #21 of the Committee on Canons, as follows:

Your Committee has considered Message No. 17 of the House of Bishops, which Message defines the Sentences of suspension, removal, and deposition, and recommends that the House of Deputies concur with the House of Bishops in its Message No. 17.

The House concurred

[Communicated to the House of Bishops in Message No. 68.]

Canon 64, Section 3(e)*House of Bishops—Third Day*

The Bishop of the Dominican Republic, for the Committee on Canons, moved the adoption of the following Resolution:

Resolved, the House of Deputies concurring, That clause (e) of Section 3, of Canon 64, be, and the same is hereby, amended to read as follows:

(e) After a Presbyter or Deacon shall have been convicted by a Trial Court of a crime or immorality rendering him liable to a canonical sentence, the Bishop of the Diocese or Missionary District shall have the right to inhibit him from all public ministrations. Such inhibition shall continue until a final judgment upon the case. When the sentence is of a suspension or deposition, the Bishop who pronounces the same shall without delay give notice thereof in writing to every Minister and Vestry in the Diocese or Missionary District in which the accused was canonically resident; to all the Bishops of the Church, and where there is no Bishop, to the Standing Committee of the Diocese or to the Council of Advice of the Missionary District as the case may be; to the Recorder; and to the Secretary of the House of Bishops, who shall deposit and preserve such notice among the archives of the House. The notice shall specify upon what Canon the said Minister has been suspended or deposed.

Resolution adopted

[Communicated to the House of Deputies by Message No. 12.]

House of Deputies—Third Day

Message No. 12 was received from the House of Bishops.

Referred to Canons

House of Deputies—Fifth Day

The Rev. Mr. Robertson of Northern Michigan presented Report #16 of the Committee on Canons, as follows:

Your Committee has considered Message No. 12 of the House of Bishops, which Message substituted the word "inhibit" for the word "suspend" in Clause (e) of Section 3 of Canon 64, and recommends that the House of Deputies concur.

The House concurred

[Communicated to the House of Bishops by Message No. 35.]

Canon 65, Section 2

House of Bishops—Third Day

The Bishop of the Dominican Republic, for the Committee on Canons, moved the adoption of the following Resolution:

Resolved, the House of Deputies concurring, That Section 2 of Canon 65 be, and the same is hereby, amended so as to read as follows:

Sec. 2. A Bishop of this Church may, for reasons he shall deem sufficient, and with the advice and consent of two-thirds of all the

members of the Standing Committee, remit and terminate a sentence of suspension pronounced in his jurisdiction upon a Minister. He may also, for reasons which he shall deem sufficient, remit and terminate any sentence of removal or deposition only upon the following conditions:

(1) That he shall act with the advice and consent of two-thirds of all the members of the Standing Committee;

(2) That he shall submit his proposed action, with his reasons therefor, to the judgment of five of the Bishops of this Church, whose Dioceses or Missionary Districts are nearest to his own, and shall receive in writing, from at least four of the said Bishops, their approval of the said remission, and their consent thereto;

(3) That before remitting such sentence, he shall require the person so removed or deposed who desires to be restored to the Ministry, to subscribe to the declaration required in Article VIII. of the Constitution.

Resolution adopted

[Communicated to the House of Deputies by Message No. 18.]

House of Deputies—Third Day

Message No. 18 was received from the House of Deputies and referred to the Committee on Canons.

House of Deputies—Fifth Day

The Rev. Mr. Robertson of Northern Michigan presented Report #22 of the Committee on Canons, and moved that the House of Deputies concur.

The House concurred

[Communicated to the House of Bishops by Message No. 41.]

Canon 65, Section 3

House of Bishops—Third Day

The Bishop of the Dominican Republic, for the Committee on Canons, moved the adoption of the following Resolution:

Resolved, the House of Deputies concurring, That Section 3 of Canon 65 be, and it is hereby, amended, in line 7 thereof, by changing the word "three" to "one," so that Section 3 as amended shall read as follows:

Sec. 3. In case such person was deposed for abandoning the communion of this Church, or, having been deposed by reasons of his renunciation of the Ministry of this Church or for other causes, he have also abandoned its communion, the Bishop, before granting such remission, shall be satisfied that such a person has lived in lay communion with this Church for one year next preceding his application for such remission.

Resolution adopted

[Communicated to the House of Deputies by Message No. 21.]

House of Deputies—Third Day

Message No. 21 was received from the House of Bishops.

Referred to Canons

House of Deputies—Fifth Day

The Rev. Mr. Robertson of Northern Michigan presented Report #25 of the Committee on Canons, and moved that the House concur.

The House concurred

[Communicated to the House of Bishops by Message No. 44.]

Canon 65, Section 4*House of Bishops—Third Day*

The Bishop of the Dominican Republic, for the Committee on Canons, moved the adoption of the following Resolution:

Resolved, the House of Deputies concurring, That Section 4 of Canon 65 be, and the same is hereby, amended so as to read as follows:

Sec. 4. In case the person applying for such remission shall be domiciled beyond the Diocese or Missionary District in which he was removed or deposed, the Bishop, before granting such remission, shall be furnished with written evidence of the approval of such application by the Bishop of the Diocese or Missionary District in which such person is domiciled.

Resolution adopted

[Communicated to the House of Deputies by Message No. 19.]

House of Deputies—Third Day

Message No. 19 was received from the House of Bishops.

Referred to Canons

House of Deputies—Fifth Day

The Rev. Mr. Robertson of Northern Michigan presented Report #23 of the Committee on Canons, and recommended that the House of Deputies concur.

The House concurred

[Communicated to the House of Bishops by Message No. 42.]

Canon 65, Section 5*House of Bishops—Third Day*

The Bishop of the Dominican Republic, for the Committee on

Canons, moved the adoption of the following Resolution:

Resolved, the House of Deputies concurring, That Section 5 of Canon 65 be, and the same is hereby, amended so as to read as follows:

Sec. 5. Whenever a Bishop shall remit and terminate any sentence of removal or deposition, he shall, without delay, give due notice thereof under his own hand, sending said notice in a sealed envelope to the Ecclesiastical Authority of every Diocese and Missionary District of this Church, and to the Recorder, giving, with the full name of the person restored, the date of the removal or deposition, and the Order of the Ministry to which he is restored.

Resolution adopted

[Communicated to the House of Deputies by Message No. 20.]

House of Deputies—Third Day

Message No. 20 was received from the House of Bishops.

Referred to Canons

House of Deputies—Fifth Day

The Rev. Mr. Robertson of Northern Michigan presented Report #24 of the Committee on Canons, and recommended that the House concur with the House of Bishops.

The House concurred

[Communicated to the House of Bishops by Message No. 43.]

Capital Punishment

House of Deputies—Fourth Day

The Rev. Mr. Lloyd of Harrisburg presented Report #2 of the Committee on National and International Problems, concerning HD 38, being a Memorial from the Diocese of Pittsburgh on the subject of capital punishment.

The Rev. Mr. Lloyd moved the following Resolution:

Whereas, The General Convention of the Church in 1958 expressed opposition to capital punishment; and,

Whereas, The Diocese of Pittsburgh in 1959 expressed similar opposition to capital punishment, and re-affirmed this stand in 1969; therefore, be it

Resolved, The House of Bishops concurring, That the General Convention re-affirm its opposition to capital punishment; and be it further

Resolved, the House of Bishops concurring, That this position of the

Church be communicated to the proper authorities in all cases of impending capital punishment.

Resolution adopted

[Communicated to the House of Bishops by Message No. 12.]

House of Bishops—Fifth Day

Message No. 12 was received from the House of Deputies and read by the Secretary.

It was moved and seconded, that the House concur.

The House concurred

[Communicated to the House of Deputies by Message No. 38.]

Church Army (Incomplete)

House of Bishops—Fifth Day

The Bishop Coadjutor of Massachusetts reported for the Committee on Memorials and Petitions, in respect of a Resolution introduced by the Missionary Bishop of North Dakota.

Bishop Burgess moved the following Resolution:

Resolved, the House of Deputies concurring, That this Special General Convention express gratitude to the Church Army and to its individual members for devoted service to the Church for many years past and present, and offer encouragement to the Church Army as it seeks reorganization and renewal, particularly in training for specialized ministries.

Resolution adopted

[Communicated to the House of Deputies by Message No. 50.]

House of Deputies—Fifth Day

Message No. 50 was received from the House of Deputies at the close of session on this day.

The Message was referred by the Chair to the Committee on Evangelism.

House of Deputies—Sixth Day

Because of the shortness of time, and the press of business, the Report of the Committee on Evangelism was not called for.

The Resolution commending the Church Army, therefore, failed of adoption through non-concurrence of the House of Deputies.

Church's Teaching—Advisory Council on

House of Bishops—Third Day

The Bishop of Michigan, on behalf of the Theological Committee, recommended the adoption of the Resolution proposed by the Task Group on Theological Process in the Church.

Bishop Emrich thereupon moved the following Resolution:

Resolved, the House of Deputies concurring, That this General Convention receive with appreciation the Report, "Theological Process in the Church", prepared at the request of the Presiding Bishop, and submitted jointly to the Convention by the Presiding Bishop and the President of the House of Deputies; and be it further

Resolved, the House of Deputies concurring, That this General Convention establish an "Advisory Council on the Church's Teaching", as recommended in the above-mentioned Report, with the following specific responsibilities (among others):

A. To serve as an advisory panel, to which particular theological questions can be addressed by the General Convention, or its Houses, or their presiding officers, separately; by Joint Committees and Joint Commissions of the Convention; by the Executive Council; by the theological seminaries; and by individual Bishops and others—as the Council may deem practicable.

B. To maintain continuing cognizance of, and familiarity with, the changing moral and theological issues in our society and of the work of similar groups in other Churches and ecumenical agencies, and to initiate studies of such issues and of Christian responses to them.

C. To initiate, support, reflect on, and evaluate, processes and instruments within the Church's life which promise to deepen and enrich the engagement of the clergy and laity in the contemporary mission of God in the world; and be it further

Resolved, the House of Deputies concurring, That the above-mentioned Council be constituted as follows:

A. It shall comprise not more than twenty-five persons, of whom two-thirds shall be communicant members of this Church.

B. Its membership shall be appointed jointly by the Presiding Bishop and the President of the House of Deputies.

C. The term of membership shall be three years, and members shall be eligible for re-appointment for successive terms (save that the first appointments shall be divided by lot into three classes as follows: seven for one-year terms, seven for two-year terms, and the balance for three-year terms).

D. The membership is to be selected from the laity and clergy (including young men and women and minority ethnic groups), and with assurance of theological competence and sensitivity to social and intellectual issues.

E. The Presiding Bishop and the President of the House of Deputies shall be members *ex officio*.

F. The Council shall elect its own officers and prescribe their duties; and be it further

Resolved, the House of Deputies concurring, That the Council be directed to take appropriate steps, as its first order of business, to carry out the recommendations of the above-mentioned Report, with particular regard to publications and regional assemblies; and be it further

Resolved, the House of Deputies concurring, That the sum of \$20,000.00 be appropriated from the Budget of the General Convention for the expenses of the Council until the 1970 meeting of the General Convention; and be it further

Resolved, the House of Deputies concurring, That the Executive Council be requested to provide such funds and staff support as is possible for the development of publications, regional assemblies, and other programs proposed by the Advisory Council and approved by the General Convention or the Executive Council.

Resolution adopted

[Communicated to the House of Deputies by Message No. 23.]

House of Deputies—Fourth Day

Message No. 23 was received from the House of Bishops and referred to the Committee on Theological Education.

House of Deputies—Fifth Day

The Rev. Mr. Long of Pennsylvania presented Report #11 of the Committee on Theological Education, which recommended concurrence with the House of Bishops in its action (as communicated in Message No. 23) concerning the establishment of an Advisory Council on the Church's Teaching.

The Rev. Mr. Long moved that the House concur.

The Rev. Mr. Reed of Springfield moved, in amendment, that paragraph "A" of the third Resolution be amended to read as follows:

A. It shall comprise not more than twenty-five persons, of whom all shall be communicant members of this Church.

Amendment defeated

Mr. Flournoy of Southern Virginia reported, on behalf of the Joint Committee on Expenses, that the said Committee did not recommend the appropriation for the Advisory Council proposed in the fifth Resolution and had not included such an appropriation in the proposed budget for the contingent expenses of the General Convention.

Mr. Bell of Dallas moved to amend paragraph "D" of the third Resolution, by striking the words, "including young men and women and minority ethnic groups".

Amendment defeated

The Original Resolution was debated.

The Previous Question was called for and voted.

The Rev. Mr. Reed, on behalf of the entire clerical Deputation of the Diocese of Springfield, called for a vote by Orders and Dioceses, but withdrew the request before the vote was taken.

The Question was put to a vote.

The House did not concur

[Communicated to the House of Bishops by Message No. 25.]

House of Bishops—Fifth Day

The Vice-President of the Executive Council, who had been Chairman of the Task Group on Theological Process in the Church having received word unofficially that the House of Deputies had not concurred with House of Bishops Message No. 23 (the official Message—No. 25—was not received in the House of Bishops until the following Day), moved the following motion:

That this House re-affirm its endorsement of the proposals concerning Theological Process in the Church, specifically those having to do with the publication of books and the planning of regional assemblies, and request the President to take such steps as may be appropriate and possible to secure this for the Church, or on an unofficial and voluntary basis.

Motion defeated

Clergy Deployment

House of Deputies—Fourth Day

The Rev. Mr. Long of Pennsylvania presented Report #4 of the Committee on Theological Education, with regard to HD 5, being a Resolution proposed by the Joint Commission on the Deployment of the Clergy.

The Rev. Mr. Long moved the adoption of the following Resolution:

Resolved, the House of Bishops concurring, That there be established, under the authority of the General Convention, a Central Clergy Deployment Office for the Episcopal Church, as the same is specified

in Part III of the Interim Report of the Joint Commission on the Deployment of the Clergy, which specification is, by reference, made an integral part of this Resolution; and be it further

Resolved, the House of Bishops concurring, That this Special General Convention appropriate, for the implementation of the foregoing Resolution and for the operation of the said Office until the 63rd General Convention (1970), the sum of \$37,650.00; and be it further

Resolved, the House of Bishops concurring, That the amount of the diocesan levy for the contingent expenses of the General Convention, in 1970, be set at a level adequate to produce the required sum for the said Office; and be it further

Resolved, the House of Bishops concurring, That, until the 63rd General Convention (1970) shall have taken action with regard to a permanent Board of Directors for the Central Clergy Deployment Office, the responsibility and authority to inaugurate and supervise the operation of the said Office be delegated to the Joint Commission on the Deployment of the Clergy.

Resolution adopted in substance
Referred, in respect of second
Resolved clause, to Expenses

House of Deputies—Fifth Day

Mr. Flournoy of Southern Virginia presented Report #2 of the Joint Committee on Expenses, and moved the adoption of the second Resolution, while calling the attention of the House to the fact that adoption of the Resolution would require an increase in the assessment rate of \$3.60.

Resolution adopted
 [Communicated to the House of Bishops by Message No. 48.]

House of Bishops—Sixth Day

Message No. 48 was received from the House of Deputies, and the same was read by the Secretary.

It was moved and seconded, that the House concur.

The House concurred
 [Communicated to the House of Deputies by Message No. 63.]

Common Liturgical Texts and Forms

House of Bishops—Fifth Day

The Bishop of Louisiana reported favorably, on behalf of the Committee on the Book of Common Prayer, with reference to a Resolution proposed by the Standing Liturgical Commission, on the

subject of liturgical texts and forms which this Church shares with other Christians.

Bishop Noland moved the following Resolution:

Resolved, the House of Deputies concurring, That the Standing Liturgical Commission, having been designated by the 62nd General Convention as its instrument for the revision of the Book of Common Prayer, and being engaged in the prosecution of that task pursuant to a plan approved by said General Convention, be, and the same is hereby, authorized

1. To explore and take advantage of all opportunities for collaboration, on both the national and international levels, by consultations and otherwise, with comparable bodies related to other Christian Communions that are likewise working for liturgical reform; and

2. To seek agreement with the afore-mentioned groups in respect of those essential structures and basic formularies of sacramental and liturgical rites which are shared in common, whether deriving from the Holy Scriptures or from the universal tradition of the Church.

Resolution adopted

[Communicated to the House of Deputies by Message No. 43.]

House of Deputies—Fifth Day

Message No. 43 was received from the House of Bishops, and was referred to the Committee on the Prayer Book.

House of Deputies—Sixth Day

The Rev. Mr. Lemoine of Long Island presented Report #8 of the Committee on the Prayer Book, and moved that the House concur.

The House concurred

[Communicated to the House of Bishops by Message No. 71.]

Community Development Funds (Black)

House of Deputies—Third Day

The Rev. Mr. Varley of Easton presented Report #5 of the Committee on Christian Social Relations, concerning the recommendations of the Executive Council in respect of support of the principle of self-determination of minority groups, this being a Special Order of Business.

The Rev. Mr. Varley moved the following Resolution:

Resolved, the House of Bishops concurring, That this Church reaffirm its commitment to the principle of self-determination for minority groups, as they attempt to organize the communities which they represent, and to the principle that it is the role of the Church to support

programs which such groups themselves initiate, in accordance with the criteria for the funding of such programs established by the General Convention of 1967; and be it further

Resolved, the House of Bishops concurring, That this Church, without concurring in all of the ideology of the "Black Manifesto", recognize that the Black Economic Development Conference is a movement which is an expression of self-determination for the organizing of the Black community in America; and be it further

Resolved, the House of Bishops concurring, That the General Convention instruct the Executive Council to find extra-budgetary funds, in a sum not less than \$200,000.00, to be allocated to the National Committee of Black Churchmen for national Black community development, with the clear understanding that any such funds shall be found and raised by the Executive Council above and beyond the General Convention Special Program allocations, and further commend this financial effort to the general Church at all levels for support.

The Rev. Mr. Morris of West Virginia moved, in amendment, that there be added to the last line the words,

"with the proviso that Episcopal-oriented groups be not automatically excluded".

Amendment defeated

The Rev. Mr. Cavanagh of Los Angeles moved that the first Resolved clause be amended by inserting the word "non-violent" between the words "support" and "programs".

After debate, the Rev. Mr. McAllister of West Texas moved a Substitute for the Amendment: that the word to be inserted be "non-revolutionary".

Debate continued.

The Rev. Mr. Carthy of Indianapolis requested that the precise criteria referred to in the first Resolved clause, as the said criteria appear on page 430 of the Journal of the General Convention of 1967, be specifically set forth in the present Resolution.

Mr. Cheney moved to amend the Substitute by returning to the word "non-violent". The Rev. Mr. Wendt of Washington rose to a point of order, and Mr. Cheney's motion was ruled out of order.

The Rev. Mr. Stacey moved, in amendment, that a period be placed, in the first Resolved clause, after the word "initiate", and that the balance of the clause be stricken. This attempted Amendment was likewise ruled out of order.

Debate continued.

Mr. Ardery of Kentucky moved the Previous Question, which was voted.

The substitute (insert "non-revolutionary") was put to a vote.

Substitute defeated

The Amendment (insert "non-violent") was put to a vote.

Amendment defeated

The Rev. Mr. Varley, for the Committee on Christian Social Relations, accepted a suggestion that the word "original" be inserted before the word "criteria" in the first Resolved clause.

Debate continued.

On demand the Question was divided.

FIRST RESOLUTION

The Rev. Mr. Varley thereupon moved the first Resolution.

First Resolution adopted

SECOND RESOLUTION

The Rev. Mr. Varley then moved the second Resolution.

The Rev. Mr. Steinmetz of New Jersey moved a Substitute, as follows:

2. *Resolved*, the House of Bishops concurring, That this Church wholeheartedly endorse the aspirations of the Black poor, and other poor, for economic development, and urge American Christians, and especially the members of this Church, to exert every effort to this end, in education, business, and government, on both the local and national level.

Debate followed on the Steinmetz Substitute.

The Substitute was put to a vote.

Substitute defeated

The Rev. Mr. Lawrence of Lexington offered another Substitute: to delete Resolutions 1 and 3.

Out of Order

Mr. Kellogg of Pennsylvania moved to amend the second Resolution by substituting for the words, "without concurring in all of the ideology of the 'Black Manifesto'", the words, "while rejecting much of the ideology . . .".

The Amendment was debated.

Mr. Flournoy of Southern Virginia moved to amend the Amendment, so that the Resolution would begin as follows:

That this Church reject the "Black Manifesto" in its entirety, as was done by the Roman Catholic and Lutheran Churches; and that this Church, when the Black Economic Development Conference shall have officially approved said rejection of the "Black Manifesto", recognize that the said Black Economic Development Conference . . .

The Amendment to the Amendment was debated.

Mr. Jones of Central New York moved to extend the time for debate.

Motion defeated

The Amendment to the Amendment was put to a vote.

Amendment to the Amendment defeated

(Aye, 291; No, 349)

The Kellogg Amendment (to substitute "while rejecting much of the ideology" for "without concurring in all of the ideology") was put to a vote.

Amendment adopted

The Rev. Mr. Morris of West Virginia, on behalf of the Clerical Deputation of that Diocese, called for a vote by Orders and Dioceses.

The Clerical Deputation of the Diocese of California requested a poll of the Deputation, with the following result:

Shepherd—No
Byfield—Yes
Bartlett—Yes
Wilder—No

Vote: Divided

The results of the vote by Orders was announced as follows:

Clerical: Ayes, 53¼; Noes, 16¼; Divided, 17½.

Lay: Ayes, 45; Noes, 36½; Divided, 7.

Second Resolution, as amended, adopted

THIRD RESOLUTION

The Rev. Mr. Varley moved the third Resolution.

Mr. Ikard of New Mexico and Southwest Texas moved a substitute, being the original recommendation of the Executive Council, as follows:

Resolved, the House of Bishops concurring, That the application for seed money, to enable groups such as the Black Economic Development Conference to fulfill their promise of being expressions of the principle of self-determination, be submitted to the General Convention Special Program, as the established procedure of this Church for any national funding of community organizations, both on a local and a national level.

Mr. Smith of Florida moved to amend the Substitute, as follows:

That Special General Convention II does hereby appropriate directly to the Black Economic Development Conference, without diminution of the commitment of the Church to the General Convention Special Program, the sum of \$200,000.00, as and for recognition by this Church of its historic responsibility for the formulation of a vehicle for Black self-determination within the body of this Church and Nation, the same to be disbursed by the Executive Council forthwith in such increments as to it may seem appropriate, upon presentation by the Black Economic Development Conference of attainable and non-violent goals in respect to the provision of its staff and field services and non-violent strategies for the attainment of such goals, in accordance with the criteria hereinabove mentioned.

The Amendment to the Substitute was debated.

Mr. Cooper of New Jersey moved that the House adjourn and resume debate at 11:00 a.m. on Wednesday morning.

Mr. Carson of Colorado moved to amend the motion as to the hour, substituting 9:00 a.m.

Mr. Bell of Delaware called for a division of the Question.

Motion defeated

Debate was resumed.

Mr. Ardery of Kentucky moved to table both the Substitute and the Amendment, and to return to the original third Resolution,

Out of Order

Debate continued.

The Previous Question being moved and carried, the Amendment was put to a vote.

Amendment defeated

The Ikard Substitute now became the Question.

Mr. Kellogg moved to amend the Committee's Resolution, but was ruled

Out of Order

Debate continued.

The Previous Question was moved and carried.

The Substitute was put to a vote. The voice vote being inconclusive, a division was called for.

Substitute adopted
(Aye, 359; No, 247)

The Rev. Mr. Varley of Easton was asked by the Chair to summarize the situation in respect of Report #5 of his Committee, in the light of the actions of the House.

The Rev. Mr. Carter of Pittsburgh and the Rev. Mr. Casson of Delaware, on behalf of Black clergymen, expressed their disappointment and regret at the action just taken with regard to the third Resolution of the Committee on Christian Social Relations.

Mr. Philips of Northern Indiana moved that the House adjourn and re-assemble at 9:30 a.m. on Wednesday, and that a Special Order of Business be set for that time for a further consideration of Report #5 of the Committee on Christian Social Relations.

Motion carried

Rising to a question of personal privilege, the Rev. Mr. Washington of Pennsylvania addressed the House.

The House adjourned overnight, without voting on the Report of the Committee, as amended.

House of Deputies—Fourth Day

Pursuant to its Special Order the House resumed its consideration of Report #5 of the Committee on Christian Social Relations.

The Rev. Mr. McAllister of West Texas was recognized on a question of personal privilege and he addressed the House.

The Chair suggested a time schedule for the day. There being no objection, the schedule was declared accepted.

Mr. Belcher of Pennsylvania, on a question of personal privilege, expressed strong regret about the action of the House in adopting the Ikard Substitute and his distress at the use of parliamentary procedures as a delaying tactic.

FOURTH RESOLUTION

The Rev. Mr. Varley of Easton, for the Committee on Christian Social Relations, moved an Amendment to Report #5 of the Committee, as follows:

That there be added to the Report, as amended, a fourth clause, as follows:

Resolved, the House of Bishops concurring, That the Executive Council be instructed to allocate, out of funds which it may raise or which may otherwise become available, not less than \$200,000.00, to the National Committee on Black Churchmen, to be used for national Black community development; *Provided*, that the Executive

Council shall first determine that such Committee meets the original criteria established by the General Convention in 1967.

The Amendment was debated. In the course of the debate, an amendment was moved by Mr. Hartley of Western North Carolina, which was ruled out of order; the Rev. Mr. Krumm of New York pledged, on behalf of the Clerical Deputies of the Diocese, the sum of \$10,000.00 to the fund to be authorized by the Amendment; and the Rev. Mr. Carter of Pittsburgh was assured that he would be given opportunity, when the time for debate was reached, to respond to questions about the reactions of the Black clergy to the proposal.

The agreed-upon time for closing debate having arrived, the Rev. Mr. Carter was recognized. He addressed the House.

The Amendment was put to a vote. The voice vote being inconclusive, a division was had.

Amendment adopted
(Aye, 402; No, 222)

Mr. Humrickhouse of Virginia requested that he be recorded as voting in the negative.

Mr. Jones of Central New York, for the Committee on Dispatch of Business, moved that the time allotted for the Special Order be extended by ten minutes.

Motion carried

WHOLE REPORT AS AMENDED

The whole Report of the Committee, as amended, was moved by the Rev. Mr. Varley of Easton.

The Rev. Mr. MacMillan of Erie moved to amend the Report, by substituting for the third and fourth Resolutions the following:

Resolved, the House of Bishops concurring, That the General Convention instruct the Executive Council to find funds, in a sum not less than \$200,000.00, to be allocated to the Black Economic Development Conference, through the National Committee of Black Churchmen, for national Black community development, with the clear understanding that any such funds shall be found and raised by the Executive Council above and beyond the General Convention Special Program allocations; and be it further

Resolved, the House of Bishops concurring, That this Special General Convention commend this financial effort to the Church at large, at all levels, for support.

The Amendment was debated.

Mr. Hargrave of Louisiana, on behalf of the Lay Deputation of the Diocese of Louisiana, called for a vote by Orders and Dioceses.

Five Clerical and two Lay Deputations asked to be polled, with the following results:

Lexington—Clerical

Lawrence—No
Hosea—No
Newlin—No
Craig—Yes

Vote: No

Maine—Clerical

Lewis—Yes
Hogg—Yes
Henderson—No
Montgomery—No

Vote: Divided

Maryland—Clerical

Wilson—Yes
Littleford—Yes
Peabody—Yes
Gearhart—No

Vote: Yes

Minnesota—Clerical

Carty—Yes
Hancock—Yes
Taylor—Yes
Whitman—Yes

Vote: Yes

Montana—Clerical

Brown—Yes
Badenoch—No
Wallace—No
Best—Yes

Vote: Divided

Los Angeles—Lay

Detoy—No
Fogg—No
McDonald—Yes
White—Yes

Vote: Divided

Maryland—Lay

Raine—Yes
Bond—Yes
Stewart—No
Hewitt—No

Vote: Divided

The result of the vote by Orders was announced as follows:

Clerical: Ayes, 58¼; Noes, 17¼; Divided, 12.

Lay: Ayes, 37; Noes, 35¼; Divided, 14.

Amendment defeated

The main Question, being Report #5 of the Committee on Christian Social Relations, was put to a vote, in the following form:

Resolved, the House of Bishops concurring, That this Church reaffirm its commitment to the principle of self-determination for minority groups, as they attempt to organize the communities which they represent, and to the principle that it is the role of the Church to support programs which such groups themselves initiate, in accordance with the original criteria for the funding of such programs established by the General Convention of 1967; and be it further

Resolved, the House of Bishops concurring, That this Church, while rejecting much of the ideology of the "Black Manifesto", recognize that the Black Economic Development Conference is a movement which is an expression of self-determination for the organizing of the Black community in America; and be it further

Resolved, the House of Bishops concurring, That the application for seed money to enable groups such as the Black Economic Development Conference to fulfill their promise of being expressions of the principle of self-determination, be submitted to the General Convention Special Program, as the established procedure of this Church for any national funding of community organizations, both on a local and a national level; and be it further

Resolved, the House of Bishops concurring, That the Executive Council be instructed to allocate, out of funds which it may raise or which may otherwise become available, not less than \$200,000.00, to

the National Committee of Black Churchmen, to be used for national Black community development; *Provided*, that the Executive Council shall first determine that such Committee meets the original criteria established by the General Convention in 1967.

The Rev. Mr. Stiess of Bethlehem, on behalf of both the Clerical and Lay Deputations of that Diocese, requested a vote by Orders and Dioceses.

Four Clerical and four Lay Deputations asked to be polled, with the following results:

Arkansas—Clerical

Higgins—No
Swope—No
Washington—Yes
Tucker—Yes

Vote: Divided

Connecticut—Clerical

Read—Yes
Beecher—Yes
Van Winkle—Yes
Charles—Yes

Vote: Yes

Maryland—Clerical

Wilson—Yes
Littleford—Yes
Peabody—Yes
Gearhart—Yes

Vote: Yes

New Hampshire—Clerical

Gillett—Yes
Swanson—No
McBurney—Yes
Little—Yes

Vote: Yes

Arkansas—Lay

Darragh—Yes
Wilson—Yes
Nimitz—No
Bridgeport—No

Vote: Divided

Florida—Lay

Schmidt—Yes
Smith—No
McGriff—Yes
Doss—Yes

Vote: Yes

Pennsylvania—Lay

Kellogg—Yes
Ritchie—Yes
Belcher—No
Kauffman—Yes

Vote: Yes

Virginia—Lay

Palmer—No
Causey—Yes
Humrickhouse—No
Bowman—No

Vote: No

The result of the vote by Orders was announced as follows:

Clerical: Ayes, 76½; Noes, 7¾; Divided, 3.

Lay: Ayes, 62¾; Noes, 14¾; Divided, 9.

Report, as amended, adopted

[Communicated to the House of Bishops by Message No. 7.]

House of Bishops—Fourth Day

Message No. 7 was received from the House of Deputies, and was read by the Secretary.

The Bishop of Bethlehem moved that speakers in debate be limited to three minutes each.

Motion defeated

The Bishop of Pennsylvania, for the Committee on Social and International Affairs, moved that the House concur with the House of Deputies in adopting the Resolution communicated in Message No. 7, with Amendments, as follows:

This Church is committed to the principle of self-determination for minority groups, as they attempt to organize the communities which they represent, and to the principle that it is the role of the Church to support programs which such groups themselves initiate, in accordance with the original criteria for the funding of such programs established by the General Convention of 1967; therefore, be it

Resolved, the House of Deputies concurring, That this Church, while rejecting much of the ideology of the "Black Manifesto", recognize that the Black Economic Development Conference is a movement which is an expression of self-determination for the organizing of the Black community in America; and be it further

Resolved, the House of Deputies concurring, That the application for seed money, to enable groups such as the Black Economic Development Conference to fulfill their promise of being expressions of the principle of self-determination, normally be submitted to the General Convention Special Program, as the established procedure of this Church for any national funding of community organizations, both on a local and a national level; and be it further

Resolved, the House of Deputies concurring, That at this time the Executive Council be instructed to allocate, out of funds which it may raise or which may otherwise become available, not less than \$200,000.00, to the National Committee of Black Churchmen, to be used for the Black Economic Development Conference.

The Question was debated.

The Question was put to a vote.

Resolution defeated

The Bishop of Lexington moved that the House concur with the House of Deputies in adopting the Resolution communicated in Message No. 7, without Amendment.

The Question was debated.

The Vice-President of the Executive Council moved the Previous Question; which Motion carried.

The Question was put to a vote.

The House concurred

[Communicated to the House of Deputies by Message No. 30.]

Community Development Funds (Indian and Eskimo)

House of Deputies—Fifth Day

The Rev. Mr. Crawford of Arizona presented Report #2 of the Committee on Missions, with regard to HD 50, being a Resolution introduced by Mr. Gross of North Dakota, calling upon the Executive Council to prosecute vigorously the Church's mission among the Indian people.

The Committee recommended the adoption of the Resolution, with the addition of a second Resolved clause, and the Rev. Mr. Crawford moved the amended Resolution, as follows:

Whereas, The American Indian members of the Protestant Episcopal Church through the years have exhibited their deeply religious nature; and

Whereas, The American Indian peoples suffer from unique problems unlike other ethnic and minority groups; and

Whereas, Some American Indian members of our Church are beset by depressing poverty unmatched by any ethnic group in this land; by high mortality rates in which the average age of death is 43; in which the infant mortality rate is the highest, and the educational level one of the lowest, and civil rights a matter of deep personal concern; and

Whereas, These problems seem to form a vicious circle which seemingly has no end; and

Whereas, The Indian members of our Church through their rich heritage have much to offer to the work of God; and

Whereas, We believe the hand of God, working through our Church, can guide these children to a renewed spiritual strength and moral fiber which could help free them from economic slavery and social injustice; and

Whereas, We commend the Church for the work it has done thus far, and we are grateful for appointment of Kent Fitzgerald to the post of Executive Officer for Indian Affairs for the Protestant Episcopal Church; now, therefore, be it

Resolved, the House of Bishops concurring, That Special General Convention II at Notre Dame, Indiana, instruct the Executive Council to direct a vigorous emphasis on the concern for the Christian mission among the Indian people; and be it further

Resolved, the House of Bishops concurring, That the Indian Mission of this Church be, and hereby is, established as a top priority in the Program and Budget allotment of the National Church for 1970.

The Rev. Mr. Ellison of New Mexico and Southwest Texas, who had introduced a Resolution (HD 62) calling for the restoration of cuts in the budget of the Executive Council for Indian Work and for special consideration to be given to such work in allocations in the General Convention Special Program, withdrew his Resolution, and moved to amend the present Resolution, by the addition of a third Resolved clause to read as follows:

and be it further

Resolved, the House of Bishops concurring, That the Executive Council be instructed to allocate, out of funds which it may raise, or which may otherwise become available, not less than \$100,000.00 to

the National Committee on Indian Work, to be used for Indian community development.

Amendment adopted

The Rev. Mr. Long, of Pennsylvania, moved to strike the sixth paragraph of the preamble, beginning, "Whereas, we believe the hand of God . . ."

Amendment adopted

The Rev. Mr. Elliott of Alaska moved that the words, "and Eskimo", be inserted in each of the three Resolved clauses, after the word "Indian".

Amendment adopted

The Rev. Mr. Patterson of Colorado moved that the balance of the preamble be stricken.

Amendment adopted

The Resolution was put to a vote, as follows:

Resolved, the House of Bishops concurring, That Special General Convention II, meeting at Notre Dame, Indiana, instruct the Executive Council to direct a vigorous emphasis on the concern for the Christian Mission among Indian and Eskimo people; and be it further

Resolved, the House of Bishops concurring, That the Indian and Eskimo Mission of this Church be, and it hereby is, established as a top priority in the Program and Budget allotment of the national Church for 1970; and be it further

Resolved, the House of Bishops concurring, That the Executive Council be instructed to allocate, out of funds which it may raise, or which may otherwise become available, not less than \$100,000.00, to the National Committee on Indian Work, to be used for Indian and Eskimo community development.

Resolution adopted

[Communicated to the House of Bishops by Message No. 28.]

House of Bishops—Sixth Day

Message No. 28 was received from the House of Deputies.

The House concurred

[Communicated to the House of Deputies by Message No. 59.]

C.O.C.U. Liturgy

House of Bishops—Fifth Day

The Bishop of Louisiana reported for the Committee on the Book

of Common Prayer, in respect of the recommendation of the Standing Liturgical Committee that the eucharistic liturgy published under the authority of the Consultation on Church Union be authorized for trial use in this Church in certain circumstances and with certain provisos.

Bishop Noland moved that the House adopt the Resolution in the form recommended by the Liturgical Commission.

After debate, the Bishop of Fond du Lac moved that the Resolution be re-committed for further study.

Motion carried

After further consideration, and in the light of the debate, the Bishop of Louisiana, for the Committee, moved the following Resolution:

Resolved, the House of Deputies concurring, That this Special General Convention authorize, subject to the approval of the several diocesan Bishops, for trial use in special circumstances of ecumenical worship, or for use in special study sessions, that certain document entitled, "An Order of Worship for the Proclamation of the Word of God and The Celebration of The Lord's Supper", published by Forward Movement Publications and copyright, 1968, by the Executive Committee of the Consultation on Church Union.

Resolution adopted

[Communicated to the House of Deputies by Message No. 45.]

House of Deputies—Fifth Day

Message No. 45 was received from the House of Bishops and referred to the Committee on the Prayer Book.

House of Deputies—Sixth Day

The Rev. Mr. Lemoine of Long Island presented Report #9 of the Committee on the Prayer book, and moved that the House concur with the House of Bishops in adopting the Resolution contained in its Message No. 45.

The Rev. Mr. Davis of Quincy, on behalf of the Clerical and Lay Deputations of that Diocese demanded a vote by Orders and Dioceses.

The Clerical Deputation of the Diocese of New Mexico and Southwest Texas asked to be polled, with the following results:

Rohane—No
Gaume—Yes
Rice—No
Ellison—Yes

Vote: Divided

The results of the vote by Orders was announced as follows:

Clerical: Ayes, 52¾; Noes, 22½; Divided, 10.

Lay: Ayes, 56¾; Noes, 24½; Divided, 3.

The House concurred

[Communicated to the House of Bishops by Message No. 72.]

Executive Council—Expansion of Membership

House of Deputies—Third Day

The Rev. Mr. Varley of Easton presented Report #2 of the Committee on Christian Social Relations, with reference to the first Resolution recommended by the Executive Council in its Report to the General Convention on Racial Programs.

The Rev. Mr. Varley moved the following Resolution:

Resolved, the House of Bishops concurring, That the Executive Council be, and it hereby is, authorized and directed to elect, in addition to the membership provided by the Canons, six additional members of the Executive Council, to serve until the next regular General Convention after 1970; and be it further

Resolved, the House of Bishops concurring, That the Executive Council, upon the adoption of such Resolution, shall elect such members at its September, 1969, meeting; and of the number so elected, two shall be persons not less than 18 nor more than 30 years of age at the time of their election, and four shall be representatives of racial and ethnic minorities; of which four, at least two shall be named from nominations made by the Union of Black Clergy and Laity; and be it further

Resolved, the House of Bishops concurring, That the Presiding Bishop be requested to appoint a Committee to recommend, not later than December, 1969, a revision of Canon 4 providing for more effective representation on the Executive Council of racial and ethnic minorities and of the youth membership of the Church.

The Chair announced ground-rules for debate, and the House adopted the schedule, *nem con*.

Mr. Tillson of Massachusetts rose to a question of parliamentary inquiry; namely, whether the House would be asked to vote on the substance merely. He gave it as his opinion that if the Resolution were to be adopted without appropriate amendment of Canon 4, "Of the Executive Council", in respect of membership, the action would be of no effect.

The Chair replied that the vote would be taken on the substance, and that if the substance were approved, the Committee on Canons would be asked to propose suitable canonical implementation.

To ensure that the foregoing interpretation would be clear, the Rev. Mr. Varley accepted, on behalf of the Committee, the insertion of the words, "subject to implementing canonical amendment", between the first word of the Resolution and the words, "Executive Council", and the substitution, in the second clause of the words, "canonical amendment", in lieu of "Resolution".

Mr. Bellmont of Texas moved an Amendment: to strike from the second Resolved clause the words beginning, "of which four shall be", and ending. "Laity".

The Rev. Mr. Bartlett of California moved the Previous Question. The time allotted for debate not having elapsed, the Chair ruled the motion out of order.

When all speakers wishing to be heard on the Amendment had spoken, the Chair called for a vote. The voice vote being inconclusive, a division was had. The affirmative votes numbered 208, being considerably less than a majority; whereupon the Chair declared the

Amendment defeated

Mr. Cooper of New Jersey moved that the second clause be amended

1. By reducing the figure "30" to "25", and
2. By inserting, after the word "election" the words, "consideration being given to a member of the National Episcopal Students Committee".

Mr. Philips of Northern Indiana requested that the Amendment be divided.

So ordered

Mr. Swenson of Southern Ohio, he being a young man of 18 and a High-School student, spoke against the Amendment, on the grounds that the National Episcopal Students Committee is not a representative body, in that all of its members are college students. In connection with his remarks, Mr. Swenson presented a petition, signed by 43 young people, being Additional Representatives of their respective Dioceses to this Special General Convention, reading as follows:

We, the undersigned youth representatives, feel that the National Episcopal Students Committee is not a representative body of Episcopal youth, and do hereby petition the Executive Council to take what they feel is appropriate action to establish a more representative body, or rework the present National Episcopal Students Committee into a more representative body.

Mr. Philips of Northern Indiana spoke in favor of lowering the upper limit of youth representatives on the Executive Council, but against reference to the National Episcopal Students Committee.

The Question of lowering the age limit to 25 years was put to a vote.

Amendment adopted

The Question of receiving recommendations from the National Episcopal Students Committee was put.

Amendment defeated

The Main Question, as amended, became the order of business.

Mr. Jones of Central New York, for the Committee on Dispatch of Business, moved that the time for debate be extended by ten minutes.

Motion lost

The Rev. Mr. Varley, for the Committee on Christian Social Relations, was recognized for a three-minute summary.

Mr. Roca of Arizona moved that the House reconsider its vote to terminate debate.

Motion defeated

Mr. Ellison of Upper South Carolina, on behalf of the Lay Deputation of that Diocese, called for a vote by Orders and Dioceses.

The Rev. Mr. Reed of Springfield requested that the Main Question, as amended, be divided, and that the three clauses be voted on separately.

So ordered

The results of the vote by Orders on the first Resolution were announced as follows:

Clerical: Ayes, 70¾; Noes, 6; Divided, 4.
Lay: Ayes, 70; Noes, 14¼; Divided, 8.

Resolution adopted

The results of the vote on the second Resolution were announced as follows:

Clerical: Ayes, 71½; Noes, 9; Divided, 6.
Lay: Ayes, 54¼; Noes, 21½; Divided, 10.

Resolution adopted

The results of the vote on the third Resolution were announced as follows:

Clerical: Ayes, 78¾; Noes, 3½; Divided, 4.
Lay: Ayes, 68¾; Noes, 11¼; Divided, 5.

Resolution adopted

[Communicated to the House of Bishops by Message No. 4.]

House of Bishops—Fourth Day

Message No. 4 was received from the House of Deputies. The Bishop of Pennsylvania, for the Committee on Social and International Affairs, moved that the House concur.

The Bishop of Albany moved that the words, "after 1970", in the first Resolved clause, be stricken.

The Bishop of Utah moved reference to the Committee on Canons.

Motion of reference defeated

The Amendment was put to a vote.

Amendment adopted

The Question, "Shall this House concur with the House of Deputies in adopting the Resolution communicated in its Message No. 4, with Amendments?", was put.

The House concurred, with Amendments

The House requested a Committee of Conference, and the Presiding Bishop named, on the part of the House of Bishops, the following persons:

The Bishop of Pennsylvania

The Bishop of the Dominican Republic

The Bishop of Northern California

[Communicated to the House of Deputies by Message No. 29.]

House of Deputies—Fifth Day

Message No. 29 was received from the House of Bishops.

The Chair appointed to the Committee of Conference called for in the said Message the following Deputies:

The Rev. Mr. Varley of Easton

The Rev. Mr. Pelham of Michigan

Mr. Ikard of New Mexico and Southwest Texas

Mr. Roca of Arizona

The Committee of Conference met.

The Rev. Mr. Varley of Easton, for the Committee of Conference, presented the Report thereof, and moved that the House of Deputies concur with the House of Bishops in adopting the Amend-

ment proposed by that House to the Resolution communicated in House of Deputies Message No. 4.

The House concurred

[Communicated to the House of Bishops by Message No. 51.]

The final form of the Resolution, as amended, reads as follows:

Resolved, the House of Bishops concurring, That, subject to implementing canonical amendment, the Executive Council be, and it hereby is, authorized and directed to elect, in addition to the membership provided by the Canons, six additional members of the Executive Council, to serve until the next regular General Convention; and be it further

Resolved, the House of Bishops concurring, That the Executive Council, upon the adoption of such canonical amendment, shall elect such members at its September, 1969, meeting; and of the number so elected, two shall be persons not less than 18 nor more than 25 years of age at the time of their election, and four shall be representatives of racial and ethnic minorities; of which four, at least two shall be named from nominations made by the Union of Black Clergy and Laity; and be it further

Resolved, the House of Bishops concurring, That the Presiding Bishop be requested to appoint a Committee to recommend, not later than December, 1969, a revision of Canon 4 providing for more effective representation on the Executive Council of racial and ethnic minorities and of the youth membership of the Church.

Executive Council—Nominations Procedures

I. NOMINATIONS PROCEDURES

House of Deputies—Third Day

The Rev. Mr. Varley of Easton presented Report #3 of the Committee on Christian Social Relations, with reference to the second Resolution recommended by the Executive Council in its Report to the General Convention on Racial Programs.

The Rev. Mr. Varley moved the following Resolution:

1. *Resolved*, the House of Bishops concurring, That the Presiding Bishop and the President of the House of Deputies be requested to make early appointments of the Nominating Committees of their respective Houses, to meet jointly and nominate persons for membership on the Executive Council to be elected by succeeding General Conventions; and be it further

2. *Resolved*, the House of Bishops concurring, That the presiding officers be asked to instruct the said Committees to solicit recommendations from interested organizations and individuals, to be considered by them for inclusion among their nominees; and be it further

3. *Resolved*, the House of Bishops concurring, That the said Committees be asked to prepare biographical sketches of all nominees, to

the number of at least twice the number of vacancies, and to include such nominations and sketches in *The Green Book*, or otherwise to circulate them among Bishops and Deputies well in advance of the meeting of the General Convention; this procedure, however, not to preclude further nominations from the floor in the appropriate House of the General Convention.

Resolution adopted

The Chair referred the subject matter to the Joint Committees on Committees and Commissions and on Expenses to prepare implementing legislation.

[Communicated to the House of Bishops by Message No. 5.]

House of Bishops—Fourth Day

Message No. 5 was received from the House of Deputies and referred to the Committee on Social and International Affairs.

The Bishop of Pennsylvania, for the Committee on Social and International Affairs, moved that the House concur.

The House concurred

[Communicated to the House of Deputies by Message No. 28.]

II. JOINT COMMITTEE ESTABLISHED

House of Deputies—Fifth Day

The Rev. Mr. Curry of Western Massachusetts presented Report #2 of the Joint Committee on Committees and Commissions, and moved the following Resolution:

Resolved, the House of Bishops concurring, That the General Convention establish, and it does establish, a Joint Committee on Nominations for the Executive Council, to function in the interim of the General Convention; the said Committee to be composed of three (3) bishops, three (3) Presbyters, and six (6) Lay Deputies.

Resolution adopted

[Communicated to the House of Bishops by Message No. 60.]

Mr. Flournoy of Southern Virginia presented Report #4 of the Joint Committee on Expenses, and moved the following Resolution:

Resolved, the House of Bishops concurring, That there be appropriated, from the budget of the General Convention, the sum of \$250.00 for the expenses of the said Joint Committee on Nominations for the Executive Council.

Resolution adopted

[Communicated to the House of Bishops by Message No. 50.]

House of Bishops—Sixth Day

Messages No. 50 and No. 60 were received from the House of Deputies.

The House concurred

[Communicated to the House of Deputies by Messages No. 64 and No. 71, respectively.]

Executive Council—Racial Programs*House of Deputies—Fifth Day*

The Rev. Mr. Varley of Easton presented Report #6 of the Committee on Christian Social Relations, dealing with a portion of the so-called "Coburn Report".

The Rev. Mr. Varley moved the following Resolution:

Resolved, the House of Bishops concurring, That the Executive Council be commended for the positions taken in its Resolutions 4, 5, 6, 7, and 8, of the "Conclusions and Recommendations of the Committee for the Implementation of the Spirit of the Executive Council's Response to the 'Black Manifesto'" (the Resolutions covering the following subjects:

4. Calling of an ecumenical conference to formulate constructive programs for advancing economic and racial justice.
5. Increased support of the former American Church Institute Colleges.
6. Appointment of a Committee to survey, evaluate, and keep under constant review all Church programs dealing with matters of race and ethnicity.
7. Creation and distribution of educational and promotional materials, and development of programs, dealing with the race issue.
8. Commending the Ghetto Investment Committee of the Executive Council.),

and that the said Executive Council be urged to implement the Resolutions with dispatch.

Resolution adopted

[Communicated to the House of Bishops by Message No. 19.]

House of Bishops—Sixth Day

Message No. 19 was received from the House of Deputies.

The House concurred

[Communicated to the House of Deputies by Message No. 57.]

General Convention—Agenda for 63rd Convention*House of Deputies—Fifth Day*

Mr. Worsham of Dallas presented Report #14 of the Committee

on Structure, with reference to HD 66, being a Resolution introduced by the Rev. Mr. Arnold of Southern Ohio.

Mr. Worsham moved, in lieu of HD 66, the following Resolution:

Whereas, We have had additional representation from the various jurisdictions of the Church in conference sessions in conjunction with this Special General Convention, including representatives of the youth, of minority groups, and of the women of the Church, as recommended by the Special Advisory Committee on Agenda of this Convention; and

Whereas, Deputies of this Convention have expressed appreciation for the participation of these representatives, and have also raised various questions about the format of the conference sessions and the program thereof; now, therefore, be it

Resolved, the House of Bishops concurring, That the Joint Commission on Structure be directed to study and evaluate the merits of this arrangement and report thereon to the 63rd General Convention in Houston in 1970.

The Rev. Mr. Lawrence of Lexington moved an Amendment, to add a second Resolved clause to read as follows:

Resolved, the House of Bishops concurring, That Additional Representatives be *not* included in any future meeting of the General Convention, and that all conferences to find the mind of the Church, on the provincial and national level, be held apart from the General Convention.

The Rev. Mr. Arnold of Southern Ohio moved to substitute his original Resolution for the Report of the Committee, as follows:

Resolved, the House of Bishops concurring, That the Presiding Bishop and the President of the House of Deputies be commended for appointing the Agenda Committee, and for the careful preparations and special arrangements for General Convention II; and be it further

Resolved, the House of Bishops concurring, That the Presiding Bishop and the President of the House of Deputies appoint a committee to propose in advance the agenda for the 1970 convention at Houston; and be it further

Resolved, the House of Bishops concurring, That every effort possible be made to request and seek breadth of representation from the Dioceses.

A division of the Question was called for.

So ordered

The first Resolution was put to a vote.

Resolution adopted

The second Resolution was put.

Resolution adopted

The third Resolution was put.

Resolution adopted

[Communicated to the House of Bishops by Message No. 59.]

House of Bishops—Sixth Day

Message No. 59 was received from the House of Deputies.

The House concurred

[Communicated to the House of Deputies by Message No. 79.]

Later in the session, the Suffragan Bishop of Connecticut moved that the House reconsider its action in concurring with the House of Deputies.

Motion defeated

(Yes, 36; No, 48)

The Bishop of West Missouri then moved the following Resolution:

Resolved, That the House of Bishops recommend to the Agenda Committee for the 1970 General Convention that, should a conference-type meeting be planned, the General Convention of 1970 be divided, in order that the conference and the legislative sessions be not mixed.

Resolution defeated

(Yes, 27; No, 54)

General Convention Assessment

House of Deputies—Fifth Day

Mr. Flournoy of Southern Virginia, for the Joint Committee on Expenses, moved the following Resolution:

Resolved, the House of Bishops concurring, That the amount of the annual Diocesan levy be, and it hereby is, established by the General Convention for the Year 1970, and for subsequent years until further notice, at an amount not to exceed \$35.00, the actual amount of such assessment to be determined by the Joint Committee on Expenses in accordance with the provisions of Canon 1, Sec. 8.

Resolution adopted

[Communicated to the House of Bishops by Message No. 47.]

Mr. Flournoy thereupon announced that the Joint Committee on Expenses had set the assessment rate for the year 1970 at \$34.00, pursuant to its authority as prescribed in Section 8 of Canon 1.

House of Bishops—Sixth Day

Message No. 47 was received from the House of Deputies.

The House concurred

[Communicated to the House of Deputies by Message No. 62.]

General Convention—Biennial Meetings

House of Deputies—Fifth Day

Mr. Worsham of Dallas presented Report #10 of the Committee on Structure, with reference to HD 23, being a Resolution recommended by the Mutual Responsibility Commission, as follows:

By a closely divided vote, your Committee on Structure recommends the adoption of HD 23.

Mr. Worsham thereupon moved the following Resolution:

Resolved, the House of Bishops concurring, That this Special General Convention recommend to the 63rd General Convention that it inaugurate regular meetings of the General Convention every two years; and that such biennial period begin at the close of the 64th General Convention in 1973.

Mr. Cheney of Mississippi moved that the matter be laid on the table.

Motion to table defeated

The Resolution was put to a vote.

Resolution adopted

[Communicated to the House of Bishops by Message No. 57.]

House of Bishops—Sixth Day

Message No. 57 was received from the House of Deputies.

The House concurred

[Communicated to the House of Deputies by Message No. 69.]

General Convention Budget

ADDITIONAL APPROPRIATION FOR COMMISSION ON STRUCTURE

House of Deputies—Fifth Day

Mr. Flournoy of Southern Virginia presented Report #3 of the Joint Committee on Expense, in respect of HD 11, being a Resolution recommended by the Joint Commission on the Structure of the Church, as follows:

The Joint Commission on Expenses has considered HD 11, being a Resolution contained in the Report of the Joint Commission on Structure of the Church, requesting an additional appropriation to the said Commission to enable it to carry out the directions of this Special General Convention in 1970.

The Joint Committee on Expenses has approved such additional appropriation in two parts, as follows:

1. \$5,000.00 for completion of current work and preparation of its Report in 1970; and
2. \$5,000.00 for the determination of the viability of a Diocese as set forth in the Interim Report of the Joint Commission on Structure of the Church.

Accordingly, the Joint Committee on Expenses recommends adoption of the said Resolution (HD 11) providing an additional appropriation in a total amount of \$10,000.00, as set forth above.

Mr. Flournoy moved the following Resolution:

Resolved, the House of Bishops concurring, That the sum of \$10,000.00 be appropriated to the Joint Commission on Structure to enable it to carry out the directions of this Special General Convention concerning matters to be presented to the 63rd General Convention (1970) in Houston; of which amount, the sum of \$5,000.00 is appropriated for the determination of the viability of a Diocese as set forth in the Interim Report of the said Joint Commission.

Resolution adopted

[Communicated to the House of Bishops by Message No. 46.]

House of Bishops—Sixth Day

Message No. 46 was received from the House of Deputies.

The House concurred

[Communicated to the House of Deputies by Message No. 61.]

General Convention Special Program—Evaluation

House of Deputies—Third Day

The Rev. Mr. Varley of Easton presented Report #4 of the Committee on Christian Social Relations, with reference to the Report of the Executive Council on Racial Programs.

The Rev. Mr. Varley moved the following Resolution:

Whereas, The Executive Council has expressed its conviction that a primary responsibility of the Episcopal Church is to support and expand the operation and budget of the General Convention Special Program, which addresses itself to the concerns of self-determination for the poor in the most creative fashion in which the Church has thus far responded; and

Whereas, The General Convention Special Program requires continuing evaluation; therefore, be it

Resolved, The House of Bishops concurring, That the General Convention endorse the action of the Executive Council in supporting and expanding the General Convention Special Program; and be it further

Resolved, the House of Bishops concurring, That an outside evaluation be initiated by the Executive Council, to ascertain ways in which

the General Convention Special Program can be made continuously more effective.

The Rev. Mr. Lawrence of Lexington moved to amend, by striking the adjective "primary" in the first Whereas clause.

Amendment defeated

The Rev. Mr. Lumpkin of Upper South Carolina requested that the Question be divided.

So ordered

The first Resolution was put to a vote.

Resolution adopted

Mr. Williams of East Carolina requested that he be recorded as having voted in the negative.

The second Resolution was put.

Resolution adopted

[Communicated to the House of Bishops by Message No. 6.]

House of Bishops—Fourth Day

Message No. 6 was received from the House of Deputies.

The Bishop of Pennsylvania, for the Committee on Social and International Affairs, moved that the House concur with the House of Deputies in the action communicated in its Message No. 6.

The House concurred

[Communicated to the House of Deputies by Message No. 31.]

General Convention Special Program—Revision of Criteria

House of Bishops—Fourth Day

The Bishop of Pennsylvania, for the Committee on Social and International Affairs, reported with reference to a Memorial from the Fourth Province, calling for a revision of the guidelines governing the allocation of grants in the General Convention Special Program.

Bishop DeWitt moved the Resolution in the form recommended by his Committee, as follows:

Whereas, The 62nd General Convention of the Episcopal Church acted boldly to put resources in the hands of the poor; and

Whereas, Subsequent experience convinces us that programs to encourage political and economic self-determination are critical to American life and therefore are appropriate to Christian Mission; and

Whereas, The responsibility for developing the program in accordance with these guidelines was placed upon the Executive Council; and

Whereas, Some issues have arisen in the execution of the program which have raised the constitutional issue of diocesan authority and autonomy, resulting in the need of better and more complete guidelines for the Executive Council and its staff; and

Whereas, The General Convention itself should bear this responsibility; therefore, be it

Resolved, the House of Deputies concurring, That, pending the proposed evaluation of the General Convention Special Program to be initiated by the Executive Council, pursuant to the authorization of this Special General Convention, the guidelines set forth in Resolution No. 6 of the Report of the Joint Committee on Program and Budget to the General Convention of 1967, as adopted by the said Convention, be amended to read as follows:

That in the execution of any and all grants contemplated by the "Crisis-in-American-Life-Program" of such General Church Program, the Executive Council, acting for and on behalf of the Episcopal Church, either alone or through coalition with other Churches or agencies approved by the Council, shall be responsible to the Episcopal Church, in accord with proper stewardship, for the following aspects of each grant:

1. Initial appraisal of the purposes and ends sought to be obtained by the proposed grant-recipient;
2. Initial appraisal of the ability of the proposed grant-recipient to attain such purposes and ends;
3. Initial appraisals shall include an on-site consultation with the applicant in conjunction with the diocesan Bishop and/or his designated advisors in the jurisdiction in which the applicants are located;
4. It shall be the responsibility of the Diocesan and/or his designated advisors to be available for consultation upon the occasion of field appraisals, two weeks prior notice have been given, and to express his recommendation in writing within one week of such official consultation;
5. In those cases wherein the local poor and the staff recommend the grant and the diocesan authorities do not, it shall be the duty of the President of the Executive Council to appoint two of its members, with a General Convention Special Program staff member, to make a consultation with the applicants involved and the diocesan authorities and to report their findings and recommendations to the Screening and Review Committee and to the Executive Council; and that two-thirds of the Council must give approval before such a grant is made;
6. Since the final authority for making a grant rests with the Executive Council, the Council shall be informed of all requests made and placed before the Screening and Review Committee, with full explanation of approval or rejection, and in case of rejection by the staff it shall be the responsibility of the staff to notify the diocesan authorities immediately of the staff's rejection;
7. Simultaneously with the approval of an emergency grant, and before any publicity is released, each member of the Executive Council and the diocesan Bishop of the jurisdiction wherein the

applicants are located, shall be given a full report of the emergency situation which required such grant;

8. Proper accounting by the grant-recipient for the proceeds of such grant, and audit thereof in accord with customary procedures;

9. Evaluation of the administration and execution of the grant, and of the progress towards the attainment of the purposes and ends sought thereby;

10. The program contemplated by this Resolution No. 6 shall be administered, implemented, and carried out without regard to race, creed, or ethnic origin.

Otherwise, neither the Episcopal Church, nor the Executive Council nor any Officer or agency thereof, shall undertake to exercise any supervision or control whatsoever over any grant once made, or the administration and execution thereof by the recipient, or the ends and purposes sought to be attained thereby; *Provided*, that none of these funds may be utilized, either directly or indirectly, for the benefit of, or in connection with, the activities of any individual or group which advocates the use of violence as part of its program.

Resolution adopted

[Communicated to the House of Deputies by Message No. 32.]

House of Deputies—Fourth Day

Message No. 32 was received from the House of Bishops, and was referred to the Committee on Christian Social Relations.

House of Deputies—Sixth Day

The Rev. Mr. Varley of Easton presented Report #8 of the Committee on Christian Social Relations, concerning Message No. 32 from the House of Bishops, without recommendation.

The Chair put the Question, "Shall this House concur in the action of the House of Bishops as communicated by their Message No. 32?"

The House did not concur

[Communicated to the House of Bishops by Message No. 76.]

Group-Life/Major-Medical Insurance for the Clergy

House of Bishops—Second Day

The Bishop of Indianapolis, as Chairman of the Committee on Dispatch of Business, introduced the Bishop of Chicago, Chairman of the Committee on Counsel to the Clergy, to present the Report of the Trustees of the Church Pension Fund on a plan of Group-Life/Accidental-Death-and-Dismemberment/Major-Medical insurance for the clergy.

Bishop Burrill moved the following Resolution:

Resolved, the House of Deputies concurring, That this General Convention accept with approval and thanks the report of the Trustees of The Church Pension Fund on a Group-Life/Accidental-Death-and-Dismemberment/Major-Medical/Health-Benefit Insurance Plan for the clergy of the Church; and be it further

Resolved, the House of Deputies concurring, That this General Convention approve the proposed plan as annexed hereto, (see pages 255-257) except that the word "Active" be deleted from the eligibility requirements for both the Group-Life Plan and the Clergy Major-Medical plan, so that, as so amended, the eligibility requirements shall relate to "All Ordained Clergymen" rather than "All Active Ordained Clergymen"; and be it further

Resolved, the House of Deputies concurring, That such plan be mandatory upon every Diocese and Missionary District and the Convocation of the American Churches in Europe, effective January 1, 1971; and be it further

Resolved, the House of Deputies concurring, That The Church Pension Fund be authorized and directed to establish and administer the Group-Life/Accidental-Death-Dismemberment/Major-Medical/Health-Benefit Insurance Plan for the Clergy of the Church, and to levy upon, and to collect from, all Parishes, Missions, and other ecclesiastical organizations or bodies subject to the authority of this Church, and any other societies, organizations, or bodies in the Church which, under the regulations of The Church Pension Fund, shall elect to come into the Plan, assessments based on the premiums necessary to pay for the coverage; and be it further

Resolved, the House of Deputies concurring, That a Joint Committee, to be known as the Committee to Review Clergy Employee Benefits, be appointed by Presiding Bishop and the President of the House of Deputies, and empowered by the General Convention to make recommendations for the improvement and development of the Clergy Churchwide Employee-Benefits Plan.

Considerable discussion ensued, with questions being addressed to Mr. Robert A. Robinson, President of The Church Pension Fund, and to Mr. Philip A. Masquelette, a Trustee of the Fund.

The discussion was interrupted by a Motion to adjourn.

House of Bishops—Third Day

Deliberation was resumed, pursuant to adjournment.

On request, the Question was divided.

The separate Resolutions were put to the vote of the House.

Resolutions adopted

[Communicated to the House of Deputies by Message No. 4.]

House of Deputies—Third Day

Message No. 4 was received from the House of Bishops and referred to the Committee on the Church Pension Fund.

House of Deputies—Fourth Day

Mr. Masquelette of Texas presented Report #4 of the Committee on the Church Pension Fund, which recommended that the House concur in the action of the House of Bishops.

After some discussion, the matter was re-committed to the Committee, with instructions to schedule and hold an open hearing.

House of Deputies—Fifth Day

Mr. Masquelette of Texas again presented Report #4 of the Committee on the Church Pension Fund, and requested the permission of the House for Mr. John T. Fey, a Trustee of The Church Pension Fund, not a Deputy, to speak to the subject.

Permission granted

Mr. Fey addressed the House.

Mr. Masquelette moved that the House concur in the action of the House of Bishops as communicated in its Message No. 4.

The House concurred

[Communicated to the House of Bishops by Message No. 16.]

Haiti—Bishop Coadjutor for*House of Bishops—Fifth Day*

The Bishop of Massachusetts, for the Committee on Overseas Missions, recommended the adoption of the Resolution introduced by the Bishop of Costa Rica, calling for the election of a Bishop Coadjutor for Haiti, and moved the following Resolution:

Resolved, the House of Deputies concurring, That this House of Bishops support the request from the Missionary District of Haiti, calling for the election of a Coadjutor Bishop, at the next General Convention, and that the process for such an election be implemented.

Resolution adopted

[Communicated to the House of Deputies, for information,
by Message No. 51.]

House of Deputies—Fifth Day

Message No. 51 was received from the House of Bishops.

No action necessary

Hawaii—New Diocese

House of Deputies—Fifth Day

The Rev. Mr. Herman of North Carolina presented Report #3 of the Committee on the Admission of New Dioceses, with reference to HD 26, being a Petition from the Missionary District of Honolulu for permission to organize as a Diocese, as follows:

Your Committee on Admission of New Dioceses, to whom has been referred the Petition of the Missionary District of Honolulu, asking consent to the erection into a Diocese of the Missionary District of Honolulu, being the State of Hawaii, do hereby report that they have carefully gone over the Petition, and the certificates supporting the same, have had an interview with the Deputies from the Missionary District of Honolulu, and have found that all the requirements of Article V., Section 1, of the Constitution, and of Canon 9, Section 4, have been fulfilled.

The Rev. Mr. Herman moved the following Resolution, which was seconded by Mr. Ching of Honolulu.

Resolved, the House of Bishops concurring, That this Special General Convention hereby give consent to the erection of a new Diocese, to be known as the Diocese of Hawaii, the said new Diocese to be co-terminus with the State of Hawaii; and be it further

Resolved, the House of Bishops concurring, That the Diocese of Hawaii be accepted into union with the General Convention upon its organization as a Diocese in Primary Convention.

Resolution adopted

[Communicated to the House of Bishops by Message No. 18.]

House of Bishops—Fifth Day

Message No. 18 was received from the House of Deputies.

The House concurred

[Communicated to the House of Deputies by Message No. 56.]

Lambeth on Baptism and Confirmation

House of Bishops—Third Day

The Bishop of Michigan, for the Theological Committee, reported affirmatively in respect of a Memorial from the Diocese of Spokane, and moved the adoption of the following Resolution:

Resolved, the House of Deputies concurring, That this Special General Convention direct the appropriate Joint Committees and Joint Commissions to carry out the exploration recommended by the Lambeth Conference of 1968 in its Resolution # 25, which reads as follows:

The Conference recommends that each province or regional Church

be asked to explore the theology of baptism and confirmation in relation to the need to commission the laity for their task in the world, and to experiment in this regard.

Resolution adopted

[Communicated to the House of Deputies by Message No. 27.]

House of Deputies—Fourth Day

Message No. 27 was received from the House of Bishops, and referred to the Committee on the Prayer Book.

House of Deputies—Sixth Day

The Rev. Mr. Lemoine of Long Island presented Report #10 of the Committee on the Prayer Book, which recommended concurrence.

The Rev. Mr. Lemoine moved that the House concur in the action of the House of Bishops in the matter of the Lambeth Resolution on Baptism and Confirmation.

The House concurred

[Communicated to the House of Bishops by Message No. 73.]

Lambeth on the Ministry (Incomplete)

House of Bishops—Fifth Day

The Bishop Coadjutor of Massachusetts, for the Committee on Memorials and Petitions, reported affirmatively with regard to a Resolution submitted by the Executive Council's *ad hoc* Committee on the Laity, and moved the following Resolution:

Whereas, The Lambeth Conference of 1968 asked the Churches of the Anglican Communion to respond to their Resolutions Numbers 32, 34, 35, and 38, concerning the Diaconate and the ordination of women to the Priesthood; therefore, be it

Resolved, the House of Deputies concurring, That this Special General Convention direct the appropriate Joint Committees and Joint Commissions of the General Convention to study, and make recommendations to a subsequent meeting of the General Convention for a response from this Church to, the following Resolutions of the Lambeth Conference of 1968; to wit:

The Diaconate

32. The Conference recommends:

- (a) That the diaconate, combining service of others with liturgical functions, be open to
 - (i) men remaining in secular occupations,
 - (ii) full-time church workers,
 - (iii) those selected for the priesthood

- (b) That Ordinals should, where necessary, be revised
 - (i) to take account of the new role envisaged for the diaconate,
 - (ii) by the removal of reference to the diaconate as "an inferior office,"
 - (iii) by emphasis upon the continuing element of *diakonia* in the ministry of bishops and priests.
- (c) That those made deaconesses by laying on of hands with appropriate prayers be declared to be within the diaconate. (For, 221. Against, 183.)
- (d) That appropriate canonical legislation be enacted by provinces and regional Churches to provide for those already ordained deaconesses.

Ordination of Women to the Priesthood

34. The Conference affirms its opinion that the theological arguments as at present presented for and against the ordination of women to the priesthood are inconclusive.

35. The Conference requests every national and regional Church or province to give careful study to the questions of the ordination of women to the priesthood and to report its findings to the Anglican Consultative Council (or Lambeth Consultative Body) which will make them generally available to the Anglican Communion.

38. The Conference recommends that, in the meantime, national or regional Churches or provinces should be encouraged to make canonical provision, where this does not exist, for duly qualified women to share in the conduct of liturgical worship, to preach, to baptize, to read the epistle and gospel at the Holy Communion, and to help in the distribution of the elements.

Resolution adopted

[Communicated to the House of Deputies by Message No. 47.]

House of Deputies—Fifth Day

Message No. 47 was received from the House of Bishops at the close of session on this Day and referred to the Committee on Theological Education.

House of Deputies—Sixth Day

Because of the shortness of time, and the press of other business, the Report of the Committee on Theological Education in respect of House of Bishops Message No. 47 was not called for.

The legislation, therefore, was incomplete, for lack of action on the part of the House of Deputies.

Liturgical Experimentation in Province IX

House of Deputies—Fourth Day

The Rev. Mr. Lemoine of Long Island presented Report #3 of

the Committee on the Prayer Book, with reference to HD 37, a Memorial addressed to the General Convention by the Synod of the Province of the Caribbean.

The Committee having voted affirmatively on the matter, the Rev. Mr. Lemoine moved the following Resolution:

Whereas, The present Spanish versions of the Book of Common Prayer and the Trial Liturgy are direct translations from the English, and consequently reflect the Anglo-Saxon culture in which they were born, rather than the *ethos* of the people of Latin America for whose use they are intended; and

Whereas, Clause b of Article X. of the Constitution of the Episcopal Church authorizes "for trial use throughout this Church as an alternative at any time or times to the established Book of Common Prayer or to any section or office thereof, a proposed revision of the whole Book or of any portion thereof, duly undertaken by the General Convention"; and

Whereas, The Province of the Caribbean (IX), in Synod assembled in Santa Clara, Republic of Panama, May 14-16, 1969, adopted the following Resolution:

That the General Convention authorize this Province, . . . to establish procedures for experimentation which would lead to the development of forms of worship, liturgy, and hymnody, which would correspond to its necessities.

therefore, be it

Resolved, the House of Bishops concurring, That this Special General Convention authorize the Province of the Caribbean (IX), under the authority of the Provincial Synod, and under the supervision of the Provincial Council, to establish procedures for experimentation, which would lead to the development of forms of worship, liturgy, and hymnody corresponding to its needs.

Resolution adopted

[Communicated to the House of Bishops by Message No. 11.]

House of Bishops—Fifth Day

Message No. 11 was received from the House of Deputies.

The House concurred

[Communicated to the House of Deputies by Message No. 37.]

Liturgy of the Lord's Supper—Variations

House of Deputies—Fourth Day

The Rev. Mr. Lemoine of Long Island presented Report #2 of the Committee on the Prayer Book, with reference to HD 17,

being a Resolution, recommended by the Standing Liturgical Commission, concerning permissive variations and substitutions in the text of *The Liturgy of the Lord's Supper* approved by the General Convention of 1967 for trial use.

The Committee having voted affirmatively on the matter, with one minor stylistic change, the Rev. Mr. Lemoine moved the following Resolution:

Whereas, The General Convention of 1967 authorized for trial use throughout the Church, as an alternative to the Order for the Holy Communion in the Book of Common Prayer, under the direction of diocesan bishops, the *Liturgy of the Lord's Supper*, *Celebration of Holy Eucharist*, and *Ministration of Holy Communion*; and

Whereas, The Standing Liturgical Commission, as a result of responses to questionnaires, both from clergy and lay persons, has considered and approved certain changes in the trial-use text; now, therefore, be it

Resolved, That this Special General Convention approve the attached schedule of variations and substitutions in the *Liturgy of the Lord's Supper* (see pages 331-335) for trial use throughout the Church, for the balance of the present triennium.

Resolution adopted

[Communicated to the House of Bishops by Message No. 10.]

House of Bishops—Fifth Day

Message No. 10 was received from the House of Deputies.

The House concurred

[Communicated to the House of Deputies by Message No. 36.]

Massachusetts—Consent to the Election of a Suffragan

House of Deputies—Fourth Day

The Rev. Mr. Smyth of North Carolina presented Report #4 of the Committee on the Consecration of Bishops, with reference to HD 29, being a Memorial and Petition from the Diocese of Massachusetts for permission to elect a Suffragan Bishop.

The Committee, having found the petition in order, and having examined the supporting documents, recommended the adoption of HD 29, and the Rev. Mr. Smyth moved the Resolution as follows:

Whereas, The Bishop of Massachusetts has announced his intention of retiring in 1970; and

Whereas, The Suffragan Bishop of Massachusetts has been elected Bishop Coadjutor of the said Diocese, and will succeed as diocesan in 1970; and

Whereas, The new Bishop of Massachusetts, upon succeeding to office, will be without episcopal assistance; now, therefore, be it

Resolved, the House of Bishops concurring, That the General Convention give its consent to the election, by and for the Diocese of Massachusetts, of a Suffragan Bishop.

Resolution adopted

[Communicated to the House of Bishops by Message No. 9.]

House of Bishops—Fifth Day

Message No. 9 was received from the House of Deputies.

The House concurred

[Communicated to the House of Deputies by Message No. 35.]

Non-metropolitan America—Mission to

House of Deputies—Fourth Day

The Rev. Mr. Ortmyer of Milwaukee presented Report #2 of the Committee on Rural Work, with reference to HD 13, a Resolution proposed by the Joint Committee on Non-metropolitan Areas, and moved the following Resolution:

Resolved, the House of Bishops concurring, That the Episcopal Church affirm the importance of the mission of the Church in non-metropolitan America as an integral part of the total life and work of the whole Church.

Resolution adopted

[Communicated to the House of Bishops by Message No. 15.]

House of Bishops—Fifth Day

Message No. 15 was received from the House of Deputies.

The House concurred

[Communicated to the House of Deputies by Message No. 40.]

Ordained and Licensed Ministries—Joint Commission

House of Bishops—Fifth Day

The Bishop Coadjutor of Massachusetts reported for the Committee on Memorials and Petitions, with reference to a Resolution proposed by the Executive Council's *ad hoc* Committee on the Laity, and moved the following Resolution:

Whereas, The role and place of women in various aspects of the work and ministry of the Church has been considered by Commissions and Committees, including the Joint Commission on the Structure of the Church, the Joint Commission on Women Church Workers, and the

House of Bishops' Committee to Study the Proper Place of Women in the Ministry of the Church, the last being the only one dealing specifically with the question of the ordination of women; and

Whereas, The Lambeth Conference of 1968 requested every national Church of the Anglican Communion to give careful study to the question of the ordination of women to the Priesthood, and further recommended that, in the course of such study, the advice of the Anglican Consultative Council (or Lambeth Consultative Body) be sought and carefully considered; and

Whereas, Canon 34 provides for the ordering of Deacons, which in terminology and by construction has been construed to refer to male communicants only, and Canon 50 provides for the ordering of Deaconesses, expressly limiting the same to women; and

Whereas, Although Canon 49 provides for the licensing of male persons as Lay Readers, provision is made for the licensing of women as Lay Readers only in isolated areas, and further provides that commissioned officers of the Church Army, who may be women, shall be considered as having the authority of Lay Readers; therefore, be it

1. *Resolved*, the House of Deputies concurring, That there be created a Joint Commission on Ordained and Lay Ministries, to consist of three Bishops, three Presbyters, three Lay men, and three Lay women (of whom one shall be a Deaconess); and be it further

2. *Resolved*, the House of Deputies concurring, That the said Joint Commission be directed to study the question of the ordination of women and the licensing of women as Lay Readers, giving special consideration to the advisability of amending Article VIII. of the Constitution and Canons 34, 49, and 50; and be it further

3. *Resolved*, the House of Deputies concurring, That at the General Convention of 1970 the Joint Commission on Women Church Workers and the House of Bishops' Special Committees on Deaconesses be discharged; and be it further

4. *Resolved*, the House of Deputies concurring, That any unexpended funds from the former Committees be available to the new Joint Committee; and be it further

5. *Resolved*, the House of Deputies concurring, That the said Joint Commission complete its report and make its recommendations to the General Convention.

Resolution adopted

[Communicated to the House of Deputies by Message No. 48.]

House of Deputies—Fifth Day

Message No. 48 was received from the House of Bishops and referred jointly to the Joint Committee on Committees and Commissions and on Expenses.

House of Deputies—Sixth Day

The Rev. Mr. Curry of Western Massachusetts, reported that the Joint Committee on Committees and Commissions recommended concurrence.

Mr. Kent of Long Island presented Report #12 of the Joint Committee on Expenses, and moved, in respect of the fourth Resolved clause, that it be amended to read as follows:

. . . That any unexpended funds from the above-named former Committees be available to the new Joint Commission until August 15, 1970, on which date all unexpended appropriations under the current budget will lapse, in accordance with established policy.

Amendment adopted

The Chair then put the Question, "Shall this House concur in the action of the House of Bishops as communicated by their Message No. 48, as amended?"

The House concurred, with Amendments

[Communicated to the House of Bishops by Message No. 67.]

House of Bishops—Sixth Day

Message No. 67 was received from the House of Deputies.

The House concurred

[Communicated to the House of Deputies by Message No. 81.]

Penal Reform*House of Deputies—Fifth Day*

The Rev. Mr. Lloyd of Harrisburg presented Report #5 of the Committee on National and International Problems, with reference to HD 52, a Resolution introduced by Mr. Morgan of Arizona. The Committee recommended, in respect of the first Resolved clause of Mr. Morgan's Resolution, dealing with police power of the country and its relation to minority groups, that the matter be referred to the Joint Commission on the Church in Human Affairs.

In respect of the second paragraph, the Committee recommended, and the Rev. Mr. Lloyd moved, the following Resolution:

Resolved, the House of Bishops concurring, That, in order to eliminate the inhuman and diabolical conditions which prevail in our prisons today, and realizing that a disproportionate percentage of all inmates are from minority groups, and to provide that these institutions take on an attitude of rehabilitation rather than punishment, this Special General Convention strongly urge the Episcopal Church to use all available resources of influence and manpower to bring about drastic revision and reform of Federal, State, and local penal systems.

The Rev. Mr. Lawrence of Lexington moved to amend, by striking the adjective "diabolical".

Amendment adopted

The Rev. Mr. Stacey moved to amend, by inserting the adjective originally proposed by Mr. Morgan,—namely, "obscene"—in the place now vacated by striking "diabolical".

Amendment defeated

The Resolution, as amended, was put to a vote.

Resolution adopted

[Communicated to the House of Bishops by Message No. 20.]

House of Bishops—Sixth Day

Message No. 20 was received from the House of Deputies.

The House concurred

[Communicated to the House of Deputies by Message No. 58.]

Renewal of the Church

House of Bishops—Third Day

The Bishop of Milwaukee reported for the Committee on Ecumenical Relations, with reference to a Resolution proposed by the Joint Commission on Renewal, and moved the following Resolution:

Resolved, the House of Deputies concurring, That the General Convention of The Episcopal Church declare the readiness of this Church to join with representatives of other Christian bodies in North America to develop an appropriate agency to facilitate the long-term process through which the Christian community may be renewed in mission, unity, and faith; such an ecumenical process (which would last at least five years and involve adequate staff and budget) to undertake some or all of the following things, to be more precisely defined jointly by the representatives of the Churches which intend to participate in it:

- a) provide communication between renewal groups in different Churches or regions;
- b) encourage local renewal efforts, denominational and ecumenical;
- c) interpret and evaluate existing evidences of renewal as models for others;
- d) develop dialogue on behalf of the Churches with non-Church forms of renewal;
- e) consider the advisability, for greater impact on American Church life, of calling a Council of Renewal; and be it further

Resolved, the House of Deputies concurring, That the Presiding Bishop be requested to convey to the appropriate authorities in other

Churches in North America, an invitation to appoint representatives to a planning committee, including both Church officials and persons engaged in renewal movements, to study the feasibility of the above proposal and to make formal recommendation to the respective Churches; and be it further

Resolved, the House of Deputies concurring, That the Presiding Bishop and the President of the House of Deputies be authorized to appoint a maximum of four Episcopal representatives to the said planning committee, with the understanding that they will make a report to the next General Convention, through the Joint Commission on Renewal (of which they shall be *ex officio* members), including such specific recommendations concerning program and budget as the planning committee shall determine; and be it further

Resolved, the House of Deputies concurring, That the sum of \$2,500.00 be appropriated from the budget of the General Convention for the year 1970 to cover the proportion of expenses of the proposed planning committee chargeable to the Episcopal Church.

Resolution adopted

[Communicated to the House of Deputies by Message No. 6.]

House of Deputies—Third Day

Message No. 6 was received from the House of Bishops, and referred to the Committees on Ecumenical Relations and Expenses.

House of Deputies—Fifth Day

The Rev. Mr. O'Leary of Western Michigan presented Report #4 of the Committee on Ecumenical Relations which recommended concurrence.

The Joint Committee on Expenses not having made its report thereon, the matter was re-committed to the Committee and placed on the Calendar.

The Report was taken from the Calendar, and the Rev. Mr. O'Leary moved that the House concur, informing the House that the appropriation called for in the Resolution had been included in the amended budget of the General Convention.

The House concurred

[Communicated to the House of Bishops by Message No. 49.]

Ryukyu Islands

House of Deputies—Fourth Day

The Rev. Mr. Lloyd of Harrisburg presented Report #3 of the Committee on National and International Problems, with reference to HD 35, a Memorial from the Convocation of the Missionary District of Okinawa.

The Rev. Mr. Lloyd moved the following Resolution:

Whereas, For the past quarter of a century, the Ryukyu Islands have been administered by the United States; and, therefore, the people of Okinawa have not had the privilege of citizenship normally afforded to citizens of Japan by the Japanese Constitution; and

Whereas, This is a situation which is deeply felt by the people of Okinawa and is causing a polarization of opinion, attitude, and emotion between the people of Okinawa and the foreign community, to the degree of creating a "collision climate" at all levels; therefore, be it

Resolved, the House of Bishops concurring, That this Special General Convention of The Episcopal Church, meeting in Notre Dame, Indiana, August 30-September 5, 1969, associate itself with the action of the First Special Convocation of the Missionary District of Okinawa on July 6, 1969, and express its hope that the Ryukyu Islands, now administered by the United States, may, as soon as possible, be re-united with the Japanese homeland; and be it further

Resolved, the House of Bishops concurring, That this expression be communicated to The President of the United States and appropriate officials of the government; the High Commissioner of the Ryukyu Islands; and appropriate officials of the United Nations; and be it further

Resolved, the House of Bishops concurring, That this Special General Convention of the Episcopal Church request the aforementioned officials to give consideration, prior to the reversion of Okinawa to Japan, to the economic and social-welfare problems the people of Okinawa will face; and to share with the people of Okinawa both the problems and plans for dealing with them; and to effect the reversion of Okinawa in a manner that will contribute to the peace and prosperity of all mankind, especially in Asia.

Resolution adopted

[Communicated to the House of Bishops by Message No. 13.]

House of Bishops—Fifth Day

Message No. 13 was received from the House of Deputies.

The House concurred

[Communicated to the House of Deputies by Message No. 39.]

Selective Service System (Incomplete)

House of Bishops—Fifth Day

The Suffragan Bishop of Washington, for the Committee on Social and International Affairs, moved the following Resolution:

Whereas, The Selective Service System, however necessary it might be in times of unlimited national emergency, deprives persons of their personal freedom, and tends to lead us as a people to an increasing dependence on war and violence as a means for solving international

problems, and seriously undermines the morale of many of our youth; and

Whereas, The President of the United States, on May 13, 1969, called for draft reforms "that will eliminate conscription as soon as possible"; therefore be it

Resolved, the House of Deputies concurring, That this Special General Convention call upon the Congress to enact legislation to end the draft at the earliest possible moment; and be it further

Resolved, the House of Deputies concurring, That, in the interests of reconciliation, and to indicate our high respect for conscience, we urge the President to grant, at the earliest possible opportunity, amnesty for those who, for actions witnessing to their beliefs, have gone to prison, have been deprived of the rights of citizenship, or have gone into exile during the course of the Viet Nam War.

The Bishop of Fond du Lac moved to amend, by dividing the Question.

Motion carried
(Yes, 57; No, 54)

The first Resolution, including the preamble, was put to a vote.

Resolution adopted
[Communicated to the House of Deputies by Message No. 53.]

The Suffragan Bishop of Connecticut moved that the second Resolution, on amnesty for those who have actively opposed or evaded the draft, be re-committed to the Committee on Social and International Affairs.

Motion carried
(See this Section—"Amnesty")

House of Deputies—Fifth Day

Message No. 53 was received from the House of Bishops late in the session on this Day, and it was referred to the Committee on National and International Problems.

House of Deputies—Sixth Day

Because of the brevity of this session, and the volume of business to be transacted, the Report of the Committee on National and International Problems, with reference to Message No. 53 of the House of Bishops, was not called for.

The legislation, therefore, failed, by reason of lack of action on the part of the House of Deputies.

Seminary Deans

House of Bishops—Fifth Day

The Bishop of Bethlehem, Chairman of the Board for Theological Education, moved the following Resolution, which had been proposed by the said Board in its Interim Report to this Special General Convention:

Resolved, the House of Deputies concurring, That any unexpended balance remaining of the appropriation in the budget of the General Convention for the former Joint Commission on Education for Holy Orders be held by the Treasurer and be made available to defray the expenses of the conferences of Deans of Theological Seminaries for the balance of the current triennium.

Resolution adopted

[Communicated to the House of Deputies by Message No. 42.]

House of Deputies—Fifth Day

Message No. 42 was received from the House of Bishops, and referred to the Joint Committee on Expenses.

House of Deputies—Sixth Day

Mr. Kent of Long Island presented Report #11 of the Joint Committee on Expenses which recommended concurrence.

The House concurred

[Communicated to the House of Bishops by Message No. 68.]

South Florida—Division of Diocese

House of Deputies—Fifth Day

The Rev. Mr. Herman of North Carolina presented Report #2 of the Committee on the Admission of New Dioceses, as follows:

Your Committee on the Admission of New Dioceses, to whom has been referred HD 33, being a Petition from the Diocese of South Florida for a division thereof into three parts, resulting in the erection of three new Dioceses, does hereby report that the said Committee has gone carefully over the Petition of the said Diocese, and the certificates supporting the same, and finds that all requirements of Section 1 of Article V. of the Constitution, and of Section 4 of Canon 9, have been fulfilled.

The Rev. Mr. Herman thereupon moved the following Resolution, which was seconded by the Rev. Mr. Folwell of South Florida:

Whereas, The Diocese of South Florida, in Convention assembled in the City of Miami on April 28, 1969, adopted the following Memorial

and Petition to be addressed to the Special General Convention of 1969, to wit:

TO SPECIAL GENERAL CONVENTION II
OF THE PROTESTANT EPISCOPAL CHURCH
IN THE UNITED STATES OF AMERICA

The Clergy and Laity of the Diocese of South Florida, duly assembled in Miami, Florida, for its 47th Annual Convention for the purpose of transacting all business regularly before it, petitions and memorializes Special General Convention II for the ratification of the division of the Diocese of South Florida into three parts and that a new Diocese be formed from a portion of the Diocese of South Florida, consisting of the Counties of Monroe, Dade, Brevard, Palm Beach, Martin, Hendry, and Glades, in the State of Florida, temporarily called the East Coast Diocese of Florida, and that another new Diocese be formed from another portion of the Diocese of South Florida, consisting of the Counties of Hernando, Pasco, Pinellas, Hillsborough, Manatee, Sarasota, DeSoto, Charlotte, Lee, and Collier, in the State of Florida, temporarily called the Gulf Coast Diocese of Florida; and that the existing Diocese of South Florida be made up of the remaining Counties now a part of said Diocese; and

We further petition the Special General Convention for consent to the organization of said two new Dioceses at respective Primary Conventions thereof to be called by the Bishop at appropriate times and places.

In support of this petition, we would show the Special General Convention that at the 47th Annual Convention of the Diocese of South Florida, held at the Miami Auditorium, Miami, Florida, April 28, 1969, a Resolution was adopted for the purpose of dividing the Diocese and creating two new Dioceses from portions thereof, as set out above, and authorizing and directing the Bishop of the Diocese of South Florida to petition Special General Convention II for ratification of the said action and for consent to the formation of the two new Dioceses aforesaid. The action of the said Convention is set forth in an authenticated copy of the Resolution attached hereto and made a part hereof by reference.

It is represented to the Special General Convention:

(1) That within the boundaries of the new Diocese to be temporarily known as East Coast Diocese of Florida, there are 30 parishes and at least 90 Presbyters who have been at least one year canonically resident therein, regularly settled in a parish or congregation, and qualified to vote for a Bishop.

(2) That within the boundaries of the new Diocese to be temporarily known as Gulf Coast Diocese of Florida, there are 25 parishes, and at least 75 Presbyters who have been at least one year canonically resident therein, regularly settled in a parish or congregation, and qualified to vote for a Bishop.

(3) That within the boundaries of the Diocese of South Florida after the removal therefrom of the Counties to form the two new Dioceses aforesaid, there will be 35 parishes and at least 75 Presbyters who have been at least one year canonically resident therein, regularly settled in a parish or congregation, and qualified to vote for a Bishop.

(4) That assurance of suitable provision for the support of the Episcopate for each of the two new Dioceses and the con-

tinuing Diocese has been made; and in support of this representation there is attached hereto and made a part hereof a copy of the Final Report of the Committee to Study Division of the Diocese to the Diocesan Convention, dated April 28, 1969, which said report was approved by the said Diocesan Convention.

All requirements of the Constitution and Canons of the Protestant Episcopal Church in the United States of America having been met, the Clergy and Laity of the Diocese of South Florida pray that the Special General Convention will ratify the action of the 47th Annual Convention of the Diocese of South Florida and give its consent to the division of the said Diocese and to the formation of two new Dioceses, to be known as the East Coast Diocese of Florida and the Gulf Coast Diocese of Florida, respectively, and that the said two new Dioceses, under permanent names to be chosen by them at their respective primary Conventions, at an appropriate time be admitted to union with the General Convention.

now, therefore, be it

Resolved, the House of Bishops concurring, That this Special General Convention give its consent to the division of the Diocese of South Florida and the erection therefrom of three Dioceses; one to be known, temporarily, as the East Coast Diocese of Florida, comprising the Counties of Monroe, Dade, Brevard, Palm Beach, Martin, Hendry, and Glades; another to be known, temporarily, as the Gulf Coast Diocese of Florida, comprising the Counties of Hernando, Pasco, Pinellas, Hillsborough, Manatee, Sarasota, DeSoto, Charlotte, Lee, and Collier; and a third to be known, temporarily, as the Diocese of South Florida, comprising the balance of the territory of the present Diocese of South Florida; and be it further

Resolved, the House of Bishops concurring, That the said three Dioceses be accepted into union with the General Convention upon their organization as Dioceses in Primary Conventions.

Resolution adopted

[Communicated to the House of Bishops by Message No. 17.]

House of Bishops—Fifth Day

Message No. 17 was received from the House of Deputies.

The House concurred

[Communicated to the House of Deputies by Message No. 55.]

Special Offering

House of Bishops—Fourth Day

The Bishop of Harrisburg moved the following Resolution:

Whereas, This Convention has instructed the Executive Council to raise not less than \$200,000.00 for national Black community development; therefore, be it

Resolved, the House of Deputies concurring, That the members of this Convention be given an opportunity to make a special offering for this purpose while they are here at South Bend.

Resolution adopted

[Communicated to the House of Deputies by Message No. 33.]

House of Deputies—Fourth Day

Message No. 33 was received from the House of Bishops, and referred to the Committee on Stewardship.

House of Deputies—Fifth Day

The Rev. Mr. McAllister of West Texas presented Report #2 of the Committee on Stewardship, and moved that the House concur.

The House concurred

[Communicated to the House of Bishops by Message No. 61.]

Structure Commission—Matters Referred

House of Deputies—Fifth Day

Mr. Worsham of Dallas presented Reports #5, #7, 8#, and #9, of the Committee on Structure, with reference to Resolutions proposed by the Joint Commission on the Structure of the Church on the following subjects:

1. Diocesan Boundaries (HD 15)
2. Proportional Representation in the House of Deputies (HD 12)
3. Criteria of Viability of Overseas Jurisdiction (HD 10)
4. Study of Regional Areas Replacing Provinces (HD 8)

Mr. Worsham moved a series of Resolutions recommended by the Committee on Structure as substitutes for those proposed by the Joint Commission, as follows:

I. *Resolved*, the House of Bishops concurring, That the Joint Commission on Structure be directed to give serious consideration to the matter of eliminating the provincial system and relocating provincial duties among other bodies, and report thereon to the 63rd General Convention at Houston.

Resolution adopted

[Communicated to the House of Bishops by Message No. 53.]

II. *Resolved*, the House of Bishops concurring, That the Joint Commission on Structure be directed to make a study of the mission areas of the Church outside of the continental United States and present to the 63rd General Convention in Houston definitions, qualifications, and standards of viability for (a) Mission Area, (b) Diocese,

(c) Associated Diocese, and (d) Autocephalous Church with special emphasis upon, and consultation with, Caribbean, Central American, and South American jurisdictions.

Resolution adopted

[Communicated to the House of Bishops by Message No. 54.]

III. *Resolved*, the House of Bishops concurring, That the Joint Commission on Structure be directed to study further the matter of proportional representation in the House of Deputies and report thereon to the 63rd General Convention at Houston.

Resolution adopted

[Communicated to the House of Bishops by Message No. 55.]

IV. *Resolved*, the House of Bishops concurring, That the Joint Commission on Structure be directed to study the matter of geographical re-alignment of diocesan boundaries and report its progress in such study to the 63rd General Convention at Houston.

Amendment adopted

[Communicated to the House of Bishops by Message No. 56.]

House of Bishops—Sixth Day

The following Messages were received from the House of Deputies:

Message No. 53—On the provincial system.

The House concurred

[Communicated to the House of Bishops by Message No. 65.]

Message No. 54—On overseas jurisdictions.

The House concurred

[Communicated to the House of Bishops by Message No. 66.]

Message No. 55—On proportional representation.

The House concurred

[Communicated to the House of Bishops by Message No. 67.]

Message No. 56—On diocesan boundaries.

The House concurred

[Communicated to the House of Bishops by Message No. 68.]

Unfinished Concurrent Business

House of Deputies—Sixth Day

Mr. Jones of Central New York presented Report #17 of the Committee on Dispatch of Business, and moved the following Resolution:

Resolved, the House of Bishops concurring, That the President of the House of Deputies and the President of the House of Bishops, on behalf of this Special General Convention, be authorized to refer any matter requiring concurrent action of the two Houses, upon which final action shall not have been taken at this Special General Convention, to such Joint Commissions or Committees as they may deem appropriate.

Resolution adopted

[Communicated to the House of Bishops by Message No. 63.]

House of Bishops—Sixth Day

Message No. 63 was received from the House of Deputies.

The House concurred

[Communicated to the House of Bishops by Message No. 72.]

Young People on Diocesan Councils

House of Deputies—Fifth Day

Mr. Worsham of Dallas presented Report #11 of the Committee on Structure, with reference to HD 58, being a Resolution introduced by Mr. Morgan of Arizona.

In lieu thereof, Mr. Worsham, for the Committee, moved the following Resolution:

Resolved, the House of Bishops concurring, That, in view of the contributions the youth of this Church can offer in the decision-making process, the jurisdictions of this Church be urged to consider seriously the election of young people to Diocesan Councils.

Resolution adopted

[Communicated to the House of Bishops by Message No. 58.]

House of Bishops—Sixth Day

Message No. 58 was received from the House of Deputies.

The House concurred

[Communicated to the House of Bishops by Message No. 70.]

APPENDICES

Being

INTERIM REPORTS

of

JOINT COMMITTEES

AND JOINT COMMISSIONS

and

OTHER MATTERS PRESENTED

to

SPECIAL GENERAL CONVENTION II

1969

FOR CONSIDERATION AND ACTION

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*Appen-
dix No.*

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APPENDIX 1

REPORT OF THE CHURCH PENSION FUND

This recommendation of the Trustees of The Church Pension Fund and the Committee on Pastoral Counseling of the House of Bishops is based on the recommendations of the original Joint Report of the Committee to Review the Role of The Church Pension Fund and the Trustees of The Church Pension Fund, as approved in principle at the 1967 General Convention. All technical aspects of the program follow the recommendations of the actuarial consulting firm of Towers, Perrin, Forster and Crosby, retained by the Committee to Review the Role of The Church Pension Fund.

The employee-benefits program has been approved in principle under Canon 7, Sec. 1, which states:

The Church Pension Fund, a corporation created by Chapter 97 of the Laws of the State of New York as subsequently amended, is hereby authorized to establish and administer the clergy pension system, *including life, accident, and health benefits*, of this Church substantially in accordance with the principles adopted by the General Convention of 1913. . . .

(Amendment of 1967 underscored above.)

Although the Churchwide employee-benefits program has been approved in principle and the Trustees of The Church Pension Fund are authorized under Canon 7, Sec. 1, as shown above, to establish and administer the clergy pension system, including life, accident, and health benefits, of this Church substantially in accordance with the principles adopted by General Convention of 1913, as amended in 1967, and is further entitled under Sec. 2 of the same Canon 7 to levy upon and to collect from all parishes, missions, and other ecclesiastical organizations or bodies subject to the authority of this Church, for this purpose, assessments based upon the salaries and other compensation paid to the clergymen by such parishes, missions, and other ecclesiastical organizations or bodies, we come before the General Convention for specific approval of the group employee-benefits program for the clergy.

This Report is made by the Trustees of The Church Pension Fund in response to the following Resolution of the House of Bishops, as found on Page 107 of the Journal of the General Convention of 1967:

Resolved, That The Church Pension Fund be requested to prepare a National Plan of Group-Life Insurance for the Clergy, and for major medical coverage for clergymen and their families; such plan to be presented to the Special General Convention of 1969.

The Report which follows has been discussed with and carries the endorsement of the Committee on Pastoral Counseling of the House of Bishops (The Rt. Rev. David E. Richards, National Co-ordinator).

THE PRESENT SITUATION IN THE EPISCOPAL CHURCH

In the Episcopal Church, Group-Life and Accidental-Death-and-Dismemberment coverage is on a local, voluntary, diocesan basis only, if available at all. In other denominations, while the amount varies, the death benefit is in the range of from one-to-three-years' pay, whereas in the Episcopal Church, Group-Life-Insurance coverage varies from Diocese to Diocese, except for those Dioceses participating in the voluntary, Churchwide, Group-Life master policy. At the present time, Church Life Insurance Corporation insures about 2,500 clergymen under Group-Life-Insurance, with various commercial carriers underwriting separate groups covering another 2,000, thus leaving about 5,000 either without Group-Life-Insurance coverage or with minimal coverage of from \$1,000.00 to \$3,000.00.

Similarly, Church Life Insurance Corporation insures over 4,000 clergymen under its Churchwide voluntary Major-Medical plan, with various commercial carriers underwriting approximately 1,500, thus leaving about 3,500 either without Major-Medical coverage or with a minimal coverage. In no case can the coverage underwritten by the commercial carriers be transferred to other groups without a loss in benefits.

Church Life and the commercial carriers have various schedules in effect, both for Group-Life and Major-Medical benefits. All of the Dioceses participating in the Churchwide Group-Life plan offer the coverage on a contributory basis, with a parish, Diocese, or other Church organization responsible for paying the premium. Most of the plans provide either a flat \$5,000.00 or \$10,000.00 benefit with a decrease to \$1,000.00 at age 65 or age 68.

The optimum recommendation for Group Life is a flat \$10,000.00 benefit to age 65, with a \$2,000.00 death benefit payable through The Church Pension Fund from age 65 or retirement, whichever occurs first.

Many of the other major denominations have national health insurance for the clergy and clergy dependents, and also, in many cases, include lay workers. In the Episcopal Church, hospital-medical-surgical coverage is provided on a local diocesan basis

(similar to group-life-insurance). Through a uniform master policy, Church Life provides the bulk of this medical coverage, all of which is written on a non-contributory basis, with parish, Diocese, or other Church organization responsible for paying the premium.

REASONS FOR ADVOCATING A NATIONAL PLAN

The Church has a national and uniform pension arrangement, and in the opinion of the Committee to Review the Role of The Church Pension Fund, and the Trustees of The Church Pension Fund, there is no reason why group-insurance benefits should be different. There is need for a Churchwide group-insurance plan of benefits for all of the clergymen covered under The Church Pension Fund. The reasons for recommending a Churchwide plan are as follows:

(1) *Coverage*—

More than one-half of the active clergymen do not have group-life or major-medical benefits at present.

(2) *Portability*—

Clergymen and their dependents now lose group-insurance protection because of their ever-increasing movement from one Diocese to another.

(3) *Uniformity*—

One-half of the clergymen are not employed in Dioceses which provide such a plan of group-insurance benefits..

CHARACTERISTICS OF A NATIONAL PLAN

The present voluntary Churchwide group-life and major-medical program now serving those parishes, Dioceses, and other Church organizations has the characteristics requested for submission by the Trustees of The Church Pension Fund at General Convention. The present program as recommended would have the following characteristics:

- (1) Churchwide basis, serving all clergymen;
- (2) Uniform benefits, varying only in respect of local hospital and medical charges;
- (3) Adequate coverage in all phases of benefits;
- (4) Simplified administration, which would reduce present administrative problems and costs;
- (5) To be feasible, it must be mandatory.

PROPOSED PLAN

The proposed plan makes available group-life and accidental-death-and-dismemberment benefits in the amount of \$10,000.00 (\$20,000.00 with additional death) to age 65, and, at age 65, makes available a flat \$2,000.00 death benefit through The Church Pension Fund.

The clergy major-medical plan offers all active ordained clergymen to age 65 a \$25,000.00 major-medical benefit, including wives, and dependent children to age 22, with a \$10,000.00 Lifetime benefit available to all retired clergymen and their eligible dependents.

The daily hospital-room-and-board benefits are consistent with semi-private room charges for each participating area, and the plan covers reasonable charges in excess of the deductible amount incurred by the protected person for medical services, with co-insurance as follows:

- (1) 70% of charges incurred for psychiatric services while hospital-confined;
- (2) 70% of charges incurred for psychiatric services for out-patient psychiatric charges, with first four visits eliminated; and
- (3) 80% of charges incurred for all other medical services.

The benefits, as more fully outlined in the attached group-insurance program outline, will be submitted to qualified insurance carriers for competitive bids.

COST OF PLAN

In view of the fact that the clergymen and salaried lay staff members of the Executive Council and its affiliated organizations, including Overseas Missionaries through the Office of the Deputy for Overseas Relations, Domestic Missionaries through Services to Dioceses, the Convocation of American Churches in Europe, and The Seabury Press, are presently sponsoring the total premium cost of group-life and/or major-medical benefits on a compulsory basis, there will be little financial impact on the current budget of the Church.

It is to be noted, also, that there will be little financial impact on the many Dioceses which are presently either sponsoring group-life and group-accident-and-health benefits through the voluntary Churchwide program or through similar group-insurance carriers.

It is, however, recommended that a grace period of up to one

year be granted to the Dioceses which presently have no coverage or which encounter budgetary problems.

The cost for the group-life and accidental-death-and-dismemberment and major-medical benefits as shown in the attached outline of benefits are maximum estimates.

COMMENTARY

If the deployment of the clergy, as recommended by the Joint Commission on the Deployment of the Clergy, and the needed death benefits for widows and dependents, and needed medical benefits, desired by the Committee on Pastoral Counseling, are to be effectively available, a uniform Churchwide plan of benefits must be established immediately. The Church, therefore, has a compelling need for a uniform Churchwide plan of group-life, accidental-death-and-dismemberment and major-medical benefits.

RECOMMENDED RESOLUTION

The Committee on Pastoral Counseling of the House of Bishops and the Trustees of The Church Pension Fund are in agreement that the plan as outlined should be approved. It is, therefore, our recommendation that immediate favorable consideration be given to the approval of the Churchwide plan of Group-Life, Accidental-Death-and-Dismemberment, and Major-Medical benefits, designed to fulfill the immediate and urgent needs of the Church. The following series of Resolutions would effect this end.

1. *Resolved*, the House of _____ concurring, That this General Convention accept with approval and thanks the report of the Trustees of The Church Pension Fund on a Group-Life/Accidental-Death-and-Dismemberment/Major-Medical/Health-Benefit insurance plan for the clergy of the Church; and be it further
2. *Resolved*, the House _____ concurring, That this General Convention approve the proposed plan as annexed hereto; and be it further
3. *Resolved*, the House of _____ concurring, That such plan be mandatory upon every Diocese and Missionary District and the Convocation of the American Churches in Europe, effective January 1, 1970; and be it further
4. *Resolved*, the House of _____ concurring, That The Church Pension Fund be authorized and directed to establish and administer the Group-Life/Accidental-Death-Dismemberment/Major-Medical/Health-Benefit insurance plan for the Clergy of the Church,

and to levy upon, and to collect from, all Parishes, Missions, and other ecclesiastical organizations or bodies subject to the authority of this Church, and any other societies, organizations, or bodies in the Church which, under the regulations of The Church Pension Fund, shall elect to come into the plan, assessments based on the premiums necessary to pay for the coverage.

GROUP INSURANCE PROGRAM

Optimum Proposed Plan

<i>PROVISION</i>	<i>OPTIMUM PROPOSED PLAN</i> (Recommended Churchwide Group Life Plan)
GROUP LIFE PLAN	
Eligibility	All Active Ordained Clergymen
Life Insurance for Active Clergy	Flat \$10,000 to Age 65.
Life Insurance for Retired Clergy	Flat \$2,000 at Age 65 (or actual retirement, if earlier, through The Church Pension Fund).
Accidental Death and Dismemberment	\$10,000 (same amount as Group Life) on 24-hour basis to Age 65.
Cost Paid By	Local Dioceses or Parishes
Initial Underwriting Carrier	Church Life Insurance Corporation
Estimated Annual Cost	\$85.54 (including Accidental Death and Dismemberment). (Recommended Churchwide Major Medical Plan)
CLERGY MAJOR-MEDICAL PLAN	<i>Maximum</i>
Eligibility	All Active Ordained Clergymen to Age 65 plus to retirement. (Includes wives, and dependent children to Age 22.) \$25,000 All Retired Clergy \$10,000
Base Plan Coverage	Approved Blue Cross/Blue Shield; Church Basic Hospital Medical Plan; or Private Carrier Basic Hospital Medical Plan.
<i>Description of Plan</i>	Up to \$25,000 for each individual sickness or injury.

Limitation of Daily Hospital Charges

Area 1 - \$11.00—Area 14 - \$63.00
(Based on average area cost of *semi-private room facility*.)

Covered Expenses

Co-insurance feature. 80% of all covered charges except in Paragraphs #1 and #2:

Reasonable charges in excess of the deductible amount incurred by the protected person for medical services because of any one injury or sickness.

- 1. 70% of charges incurred for psychiatric services while hospital-confined;
- 2. 70% of charges for psychiatric services for out-patient psychiatric care, with first four visits eliminated (benefits to start with the fifth visit and psycho-analysis not covered);
- 3. 80% of charges incurred for all other medical services.

Covered expenses may be incurred in or out of the hospital. (Separate unrelated sicknesses running concurrently *will not* be considered as one.)

Disability Period

Up to 3 years without evidence of total disability. If total disability established, limit is \$25,000.

Deductible Amount

The aggregate benefits afforded under the Basic Plan plus \$100.

NOTE: There is a corridor of \$100 between benefits afforded under the approved Basic Plan and assumption of benefits by Major Medical, except as outlined in Out-patient psychiatric care above.

Retiree Benefit

Reduced to \$10,000 Lifetime.

All of the above definitions and co-insurance features applying to the Church Major Medical as superimposed on a Basic Plan, also apply as superimposed on Medicare Plans "A" and "B" except that the maximum limit is reduced to a \$10,000 Lifetime benefit.

The Out-patient psychiatric care benefits are not available in retiree extension of benefits.

Underwriting Carrier

To be based on competitive bids.

Estimated Annual Cost

For Active and Retired:
Single Person \$25 to \$ 42
Full Family Unit .. \$60 to \$104

APPENDIX 2

REPORT OF THE EXECUTIVE COUNCIL

The brevity of this meeting of the General Convention and the fact that the current triennium is less than two-thirds completed suggest that the required report of the Executive Council be of an interim character, in as succinct written form as possible, to be supplemented by oral presentations and hearings as the Convention may wish.

I therefore submit this written report on behalf of the Council and its staff. Members of the Council and key staff colleagues will be in attendance at the Convention, prepared to make the further response the Convention may desire.

A HALF-CENTURY OF THE COUNCIL

This year, 1969, marks the fiftieth year of the Executive Council. Established by the General Convention of 1919 as "The Presiding Bishop and Council" and supported by the pioneer Nation-Wide Campaign of that same year, the Council began its administration of the first General Church Program and budget on January 1, 1920. Successive General Conventions have altered the name and structure of the Council; but the Executive Council of today fulfills the same basic functions and is charged with the same responsibilities as were set out in the Canon of 1919. In summary, these functions and responsibilities are (a) to serve as the Board of Directors of the Domestic and Foreign Missionary Society, (b) to have charge of "the unification, development, and prosecution of the Missionary, Educational, and Social Work of the Church," and (c) to initiate and develop such new work as it may deem necessary, between sessions of the General Convention.

It is not for this Report to attempt any evaluation of the experiment launched with eager hope and also much reserve. All that must be said in retrospect is a word of thanksgiving for the new unity and power it has given in many fields of the Church's mission. But a second word must then be spoken, of sober appraisal of the very great and unprecedented pressures now bearing on the Executive Council, as on every national voluntary agency. The pressures are born in the nature of the social and political crisis through which the nation is passing. Whether any fragile, voluntary, national structure, ecclesiastical or otherwise, can bear such weight is yet to be proved. Certainly, no report of the Executive Council could be written which does not begin by thoughtfully recognizing the possibility

that the Church, in this representative national embodiment of its life, simply cannot carry the strains our history puts on us. It is against that sober background that the current life and work of the Executive Council is now reported.

1969 BUDGET

At its February meeting, the Council adopted a budget for 1969 in the amount of \$14,171,000.00. This figure is \$229,500.00 (approximately 1.5%) lower than the 1968 budget, and \$1-million (7%) under the total authorized by the General Convention in Seattle.

The decisive factor in this, as in any Council budget, is the support pledged by the Dioceses and Missionary Districts. Ninety-three percent (93%) of the Council's income is provided in this way, through the voluntary response the jurisdictions make to the quotas established by the General Convention. In 1968, as is well known, 12 of the 89 jurisdictions in the 50 States were unable to pay what they had pledged, in eight cases the short-fall being more than 10% of the amount pledged. This total of 12 is more than three times the average in recent years.

No doubt this un-nerving experience prompted jurisdictions to follow more conservative lines in pledging support to the current national budget. The number pledging their full quotas or more dropped to 61 (compared with an average of 71 in the last two triennia) and the total pledged is some \$90,000.00 less than was actually paid by the Dioceses and Districts in 1968.

It is fair to say, in mid-year, that the effect of this more-conservative attitude has been encouraging. As of June 30, 1969, 41% of the pledged income has been paid in (contrasted with 39% at the same point in the year before), which compares favorably with past experience. On the expenditure side, as of June 30, almost exactly 50% of the budget has been put to work. A year ago the figure was 46%, which reflected the then-current staff reorganization and the consequent slowing-down of some activities.

It would *not* be fair to suggest that this favorable mid-year situation marks the end of the critical situation we face. It does mark, however, a continuing tradition of diocesan loyalty, for there are few jurisdictions which are not wrestling with problems of declining income themselves; and in a system such as ours, where the pressure of national quotas falls on Dioceses in terms of dollars, rather than on Church men and Church women in terms of an invitation freely to join in the Church's mission, the burden of decision on Diocesan Councils and Conventions can be heavy.

The Executive Council owes a considerable debt of gratitude accordingly.

STEWARDSHIP AND RESOURCES DEVELOPMENT

More than gratitude is due, however. At its February and May meetings, the Council took significant action toward more equitable and sensible approaches to budget problems. In February, a "Committee on Additional Income" was appointed "to explore ways and means of (1) Achieving full support of the General Church Program from the jurisdictions of the Church; (2) Enlarging the voluntary sector through extra-budgetary giving to projects by jurisdictions, congregations, and individuals; and (3) Enlisting designated support from non-ecclesiastical sources for unfunded or under-funded projects of both types." At its May meeting, the Council recommended to the Presiding Bishop that he appoint a Director of Stewardship and Resources Development (as requested by the Seattle General Convention). Further, they recommended a joint consultation of the Committee on Additional Income with the two other committees concerned with national capital needs, and with representatives of the Episcopal Church Foundation. This consultation, held on June 25th, strongly supported the Council's proposal of a Stewardship and Resources Development Officer and made other recommendations, carrying the exploration further.

The significance of this development is that it is a positive move, and one potentially of great assistance to the whole Church, toward an effective, mature, Christian presentation of, and response to, the needs of our mission. In turn, this can mean assisting the Dioceses and Districts by developing voluntary and alternative avenues of support and by assisting the Church's membership to take more imaginative part in diocesan and national programs. All Church support is voluntary, in one sense. But it is to be hoped that means may be found by which we may distinguish those needs which should rightly be met by general support through a unified system, from those which should rightly be considered opportunities for support over and above quotas, by individuals, Church groups, private foundations, and the like. Such a broadened approach to program needs would then encourage the kind of understanding participation which Church men and Church women have a right to have.

"THE VOLUNTARY SECTOR"

Encouragement for such a more varied and imaginative approach to program and budget has long been given by the special offerings

and the over-quota giving of Church people. The United Thank Offering is certainly the most impressive and moving of such witness. It is by no means a program of the Executive Council; but the U. T. O. has, for decades, added its strength to what the Council tries to do, and continues to do so. Now each year, rather than triennially, the Committee for Women allocates the Offering to those requests which seem to them of highest priority. In 1967 (the last triennial allocation), \$4,917,773.00 was the total of the 3-year offering. Of this, \$1,037,900.00 went to 16 overseas projects, \$1,515,000.00 to 28 projects in the USA, and \$2,265,917.00 to the General Convention Special Program. In 1968, \$1,352,714.00 was allocated—\$455,698.00 to 13 overseas projects, \$465,479.00 to 21 projects at home, and \$404,483.00 to the GCSP. Since the allocation is made in September, the 1969 figures are not available. However, the June 30 total received was \$927,157.00, as against \$847,843.00 a year ago. Of this amount, \$329,600.00 is earmarked to complete the \$3-million GCSP grant. The balance will again be available for allocation to priorities—some 102 requests are being considered, totalling more than \$3-million.

A second such witness is the Presiding Bishop's Fund. In 1968, \$692,103.00 was given by our clergy and laity, in response to emergency and other needs the world over. In 1969, an even larger goal has been set. By June 30, 1969, \$486,211.00 has been received (more than double the 1968 figure). Much of this increase represents the response of the Church to the appeal for Biafra.

A witness to another side of "the voluntary sector" is found in the three main overseas channels—"Projects for Partnership," Companion-Diocese relationships, and special gifts, such as the Brazilian loan fund or the pension fund for the Church in Japan. Under the impetus of the M.R.I. document, the triennium 1965-1967 saw nearly \$7.5-million going to our overseas partnership through these channels, of which about \$6-million represented support of carefully-planned and evaluated projects.

No doubt M.R.I. objectives supplied special urgency to this way of sharing in the Church's work. Nevertheless, Bishop Mosley reported that in 1968, \$987,514.00 was given through these channels. And with the publication, last Spring, of a fresh directory of overseas projects, it may be that that momentum given by M.R.I. will continue.

The testimony of these three witnesses is not merely to an often-unconsidered evidence of good stewardship of the clergy and laity. More significantly, it points the way toward more mature and responsible ways through which Church people can share in the world-wide work of the Church, and it reminds us of the diversity

of response which can be given. In a time when a national dollar-quota budget system is taxed to the utmost to provide even stand-by support, it is important to keep visible the immense horizon of support and participation open to us. The United Thank Offering is not a fund-raising program—it is an exercise of the spirit, deeply rooted in Christian faith. Yet it is, because of disciplined management, a resource for mission second to none. So far from being “phased out”, it continues to strengthen its ministry in support of what the Church has set as our priorities. Equally, it is so with our other major channels of support, over and above our quotas.

LONG-RANGE PLANNING

The re-organization of the Executive Council in 1968, with the concurrent suspension of departmental structure, offered an opportunity, for the first time, to establish a single, Council-wide planning process. The first-fruits of this process, launched in February 1969, will be the Program and Budget proposed to the 1970 General Convention in Houston.

In bare outline, the process moves through three steps. The first is to define the issues in our world with which the Executive Council should attempt to deal. The second is to set realistic goals the Council should try to meet in dealing with those issues. The third is to prepare the strategic plans by which it is hoped to meet those goals. Council members and staff persons have appropriate parts to play in each step. Both the issues and the goals, when they have been tentatively framed by the Council, will then be “field-tested” in the Dioceses and Missionary Districts before final action by the Council.

No planning process works automatically, and none is better than the people who share it. No doubt, this first essay in united planning will lead to much modification in the future. But there are obvious positive elements already in sight. Not least of these is the requirement, in the first step particularly, that the proper role of the Executive Council be clearly defined, in order clearly to answer the question, “What issues should the Council attempt to deal with?” In days of steadily-increasing budgets, it was tempting for inventive and eager staff persons and Council members to explore constantly-wider fields of program. Budget and personnel limitations require sharp priority choices; and a good planning process offers tools to make such choices possible.

No process can obviate the necessity for choice; no process can eliminate the hard choices, the risks, the radical programs which become so divisive and even destructive of smooth organization, in

a time of crisis such as ours. But if the Church can be helped to understand the reasons for this or that program and the place it has in our total mission, it may be that the divisiveness will be eased and a greater measure of united obedience to mission be possible for us.

DIOCESAN VISITATIONS

As directed by the General Convention in Seattle, the elected members of the Executive Council undertook to visit one or more of the 89 U.S. jurisdictions in November, 1968. In the event, 82 Dioceses and Missionary Districts were visited by 34 of the 39 elected members. Reports were received, both from the Council members and the jurisdictions, and at the December, 1968, Council meeting there was extended discussion of the findings.

Eighteen principal areas of concern about the Executive Council were reported, ranging from the General Convention Special Program to the problem of unanswered mail. Procedures were established for an immediate response to these concerns, and they were also related to the staff work preparing for the 1969 budget.

Then, in further discussion, three general impressions were recorded. One was the increasing difficulty the Church found in relating many programs, especially the GCSP, to what was understood as "mission." The second was the evident interest of the Church in experimentation and in greater structural and procedural flexibility. The third was the necessity of freer mutual communication between the Council and the jurisdictions.

Finally, there was spirited discussion of the "cleavages" within the Church—cleavages largely expressed theologically, but inescapably bound up in programs and policy decisions, and often reflecting widely varying conceptions of the Church and its role in society. The discussion was summarized in an observation that there never had been an easy consensus in the Church, in a time of crisis, but that the unity of the Church at any time lay in its capacity to rise above division to a new level of common obedience. What the visitations had seemed to establish was the Church's wish to find new understanding and confidence in its mission; and wholeness of life; and new ways to talk, and think, and act, together.

Plans are being made for the second round of visitations in the late Autumn. It is hoped that they will permit even fuller dialogue between the jurisdictions and the Council, particularly as they will occur during the first period of "field review", in the Council's planning process, when a draft statement of the role of the Council in the Church's life, and a similar statement of the issues with

which the Council sees itself in duty bound to deal, will be studied by the Dioceses and Districts.

Related to these visits are eight provincial meetings of Bishops with members of the Staff Program Group, which took place between November, 1968, and June, 1969. In the Eighth Province, representative clergymen and lay persons were also present. In each instance, opportunity was made—usually for a full day—for mutual discussion of the Council's work, and of the needs and directions of the jurisdictions, and for the opening of a new and promising channel of communication and mutual planning. The SPG will meet with the Bishops of the Ninth Province at Notre Dame, completing the first round of these conferences.

STRUCTURE

Immediately following the Seattle General Convention, work began on an intensive study of the needs of the Executive Council for changes in its organization, mainly in its staff operation. First begun by a staff committee, then widened to include Council members and the Committee for Women, and with the help of professional consultants, the study led to proposals which were adopted by the Council at its meetings in February and May, 1968.

The re-organization is of an interim character, made possible by a suspension of the Council's By-Laws, effective through the September, 1970, meeting.

With the suspension of the Council's departmental structure, the way was opened to establish new and corporate planning and administrative procedures. The programs and related staff members were grouped in four "Sections", that word being used to make clear that the staff as a whole was the basic unit. Coherence and identity within each Section is given by the main common elements in the programs as grouped; *i.e.*, "Professional Leadership Development" or "Experimental and Specialized Services."

A fifth grouping is that of the Deputy for Overseas Relations—in most ways the successor to the Overseas Department but with significant deployment of some functions to other Sections. The recruitment of missionary personnel and their continuing training is a responsibility of the Section on Professional Leadership Development, for example, and some other programs are in like manner now lodged with cognate programs in other sections. The emphasis of the DOR is on relationships, particularly through the appointed representatives of our Church serving overseas.

The Directors of these five Sections, together with the Deputy for Program, and the Presiding Bishop, constitute the "Staff Pro-

gram Group", which meets—usually weekly—under the chairmanship of the Presiding Bishop. The Treasurer and the Director of Communication also meet regularly with the Group, as advisors. This team is charged principally with two responsibilities:

1. To assure, and achieve, necessary central planning on behalf of the Executive Council.
2. To function for staff program activities as the central point of decision, co-ordination, and integration, of the General Church Program.

These same nine persons, with the addition of the Vice-President for Administration and the Personnel Officer, constitute the "Management Group", responsible for the policies and procedures governing the internal management of the Center and the staff.

Thus the re-organization of the staff has moved toward a group-style of decision making, a more flexible deployment of the staff, and a steadily-growing use of inter-sectional teams for planning and program service. The first systematic evaluation of the new structure, which is the responsibility of a committee of Council members, will be begun in September, with professional consultants. In the meantime, it is fair to say that both losses and gains may be observed. The losses seem to be mainly in two areas: the disappearance of familiar lines of communication both within the Council and with the Church at large, and the weakening of the continuing relationship of Council members and staff which the old departmental structure provided. The gains are perhaps most clearly seen in the flexibility and co-ordination which is made possible, chiefly through the group-style of decision making; although there is yet much to be learned and established, even after a year of experience.

The chief impact of the new organization on the Council's members has probably been the disappearance of the departmental relationships with staff and programs. Those relationships were usually continuing ones, during a person's membership on the Council, and made possible a substantial familiarity with the staff men and women in the given Department and what they did and hoped to do. In the new structure, the members are closely related to staff, indeed, but usually in short-term co-operation through *ad hoc* committees and the like. This has certain advantages, in that it permits Council members to have a broader contact with the staff and their work and frees the Council meetings from much of the detail which sometimes tended to encumber its agenda. However, this matter of member/staff/program-planning relationships remains unfinished business, under study by the Structure Committee. Still also un-

finished are some other elements, such as the Ecumenical Officer's place in the organization or the final charters of Communication and Financial Services.

It should perhaps be stressed that an essential element in the re-organization is that of continuing flexibility, particularly in staff assignment. It is hard to walk a middle line, between a nervous playing with persons on one side, and ossification on the other. Yet the line must be walked, if the potential harvest of the structure is to be gained. No constellation of staff or programs is "a law of the Medes and Persians"; no committee assignments, no duties of staff or membership, are for the ages. To accept this principle of flexibility and walk the middle line is demanding of the patience and loyalty of both staff and members, even though, most of the time, it seems a price worth paying.

Some final comments may be pertinent, about the changed style of Council meetings. In the new structure, the Executive and Finance Committee (and other Committees, in part) deals with most of the details which used to require the attention of the full Council. This releases much time for the consideration of broader and more substantial issues; and at each meeting "special orders" are now regularly planned by the Agenda Committee—usually not more than two. In general, this seems to have met with the approval of the members, even though it has tended to introduce a greater proportion of controversial matter into the meetings.

At times, those issues have arisen from the nature of the Church's programs themselves, such as the General Convention Special Program, or from the application of the policy statements of the General Convention or the Council, such as the Seattle Convention's Resolutions on Viet Nam or the Council's Resolutions on South African investments.

Increasingly, the controversial agenda for the Council is prepared by the world we live in. There have not been many direct and personal "confrontations", and there may not be. But there is no way to avoid the issues. Mr. Forman's Manifesto, at the moment, is a very sharp issue, polarizing many Church institutions, including our own, and forcing on such assemblies as the Council, and, perhaps, even this Convention, choices which disturb, and divide, and tax, our loyalties almost unbearably.

The relevance of this to "structure" is clear. The supreme test of any structure is whether it permits the body to deal appropriately and effectively with its hardest tasks. When that body is an organization within the Church, the standards of what is appropriate and effective are exacting. Equally, when that body is a fragile, representative, association (as most Church structures are), its

capacity to bear the strains may be unequal to its task. This echoes and amplifies the sober comment above with regard to the Council's half-century of life.

But, if I may close this section of the report with a personal comment, I find it impossible to pre-judge this matter. Our Church, like our society, is on the threshold of the third (and perhaps the hardest) test of its capacity to survive. The American Revolution and the slavery controversy were relentless in the choices they forced on our Church. That we survived through both those immense convulsions is doubtless due to no wisdom or grace of our own. But we did; and if we did, contrary to most human expectation, I am one who reads into that fact the ceaseless loving purposes of God, Who will not "suffer us to be tested above that we are able" to bear it. Believing that, I am not ready to say that we cannot continue to deal with the real issues of our time in a manner befitting a servant of the Holy Catholic Church.

N. B. The portion of the report which follows consists, in the main, of brief, interim, sketches of current activity in the various Sections of the staff, in large measure prepared by staff colleagues.

SUMMARY REVIEWS OF THE COUNCIL'S PROGRAM

A. Deputy for Overseas Relations

What had formerly been the "Overseas Department" became, in the re-organized Council, the Office of the Deputy for Overseas Relations. The words of the title may seem complicated, but they express the true nature of our Church's overseas ministry far better than the earlier title. "Overseas Department" suggests overseas subsidiaries, branch offices across the world. The fact is that the overseas Churches—Dioceses of our own Church, of the Anglican Communion, or the Wider Episcopal Fellowship; or Churches with which we may have no constitutional tie—all have their own proper independence. And while we are privileged to share in their life, that partnership is a relationship between Churches, not a dependence of the lesser on the greater.

Bishop Mosley is the Presiding Bishop's Deputy, and the Church's deputy, for the planning and development of these relationships. In his office lies responsibility for maintaining contact with this Church's representatives in Dioceses and other Churches on every continent.

Of our national budget, 44% goes to support these representatives and the Churches in which they serve. In addition, the office is responsible for commending to other Sections of the staff needs which their programs can assist. There is no staff Section which is

not involved, in one way or another, with the life of the overseas Churches.

The Office of the Deputy for Overseas Relations is organized around a group of "area desks", each occupied by an officer experienced in the region concerned. It is his responsibility to study the needs and know the plans of the Church in the region, and then to try to supply, from the resources of the Council, programs and personnel to meet those needs and plans. The appearance of a new project directory from the office of the Anglican Executive Officer points to another responsibility of the DOR—that of stimulating, through "Projects for Partnership," the brotherly participation of our Church with the Church overseas in high-priority plans which the overseas Church itself has prepared. Here, too, lies responsibility for the continuing program of Companion Dioceses.

Despite budget limitations, it has been possible to move ahead in some areas. An example is Jerusalem. With the coming of Archbishop Appleton as successor to Archbishop MacInnes, Canon Zimmerman (who has been our American representative at St. George's Cathedral for nine years) has been appointed Dean; and our Church is also privileged to supply the Rev. Ronald Metz to be executive assistant to the Archbishop and administrator of St. George's College. Under the Archbishop's guidance, it is now hoped to be able to proceed in the development of St. George's College as a major inter-Anglican training center, in closest co-operation with the Ecumenical Institute for Advanced Study in Jerusalem.

Four additional overseas Bishops have been elected and consecrated since the Seattle General Convention—a Latin American in Costa Rica, a Philippine national as the second Suffragan of that Diocese, and North Americans in Guatemala and Nicaragua. Studies are being made of the Church's needs in Ecuador, which now shares the leadership of the Bishop of Colombia.

Honolulu, for long years one of our Church's great missionary outposts in the Pacific, hopes to be permitted to organize as a Diocese by the Special General Convention, and then will cease to be included in the "overseas" list. Alaska, largely for practical reasons of personnel and logistics, will continue for the time being as an "overseas" field, administratively.

B. Section I/Service to Dioceses

The goal of this Section is to improve and maintain relationships between the Executive Council and the jurisdictions of this Church. It is trying to do this by offering services and financial assistance

to the jurisdictions; by establishing a two-way system of communications so that the staff can hear and respond to the needs of the Church; and by assisting the Dioceses and Missionary Districts in their programs of lay education and training, leadership development, and diocesan planning.

The Section combines what had been major segments of the former Home Department, the Department of Christian Education, the General Division of Research and Field Study, and the General Division of Women's Work. Former functions and program objectives were re-defined and aimed at better helping the Dioceses and Districts to help themselves in their own programs and finances. The aim was also to co-ordinate all relationships between the Executive Council staff and the jurisdictions. There has been a net staff reduction.

The new Section was organized into two major divisions: Diocesan Relations and Lay Education and Development. The Section's budget in 1969 totals \$1,756,000.00 of which \$976,000.00 or 55%, goes directly to Dioceses and Districts for subsidies. Much of this is for national support of ministries among American Indians. Another \$510,000.00, or 29%, is for the salaries and pensions of the Section's staff of 54 persons.

Several significant changes have begun to be put into effect:

a. To have carefully-selected persons able to operate as "Diocesan Service Representatives", charged with the responsibility of listening to what the jurisdictions want and need from Executive Council, interpreting Executive Council services and programs available, and co-ordinating all staff relationships and services between New York and the jurisdictions.

b. In the fields of leadership training (helping Dioceses to begin the planning process, helping them to make strategic studies, and providing program services), the number of specialists on the Section staff is being reduced through greater dependency on field resources. This means that, rather than maintaining a staff of specialists large enough to go to the field and do the work, in response to field requests, those requests are met by suggesting qualified persons in other Dioceses, in universities, and in agencies and business organizations, who can provide the expertise needed on a temporary or consultative basis.

c. Program design and financial decision-making is increasingly inclusive of the voice of the recipients and the money. This means that

1. In subsidies to the budgets of Dioceses and Districts, the Bishops are included in the decision-making process; and
2. In the Indian Work of the Church, the Indian people and their Indian representatives participate strongly in determining the future directions of that area of the Church's responsibilities.
- d. There is increasing collaboration with provincial and regional structures of this Church and of ecumenical agencies.
- e. Where possible, staff and publishing resources in such fields as printed and multi-media materials for lay education are being developed and used more and more in collaboration with other denominations to avoid unnecessary duplications.
- f. The staff resources available for strategic-research services (formerly "Research and Field Study") are increasingly being used to serve the General Convention's Commissions and Committees needing data on questions of national importance. An example is the extensive work done this year in connection with the questions of clergy salaries, attitudes, and deployment.

An important area to which considerable staff time has been directed is the local parish. Exploration of ways in which congregations can live and fulfill their mission, through evaluation of present programs and the development of new patterns of ministry, is a major priority. As the Section staff serves diocesan and parish leaders in the fields of stewardship, prayer, evangelism, social action, education, world affairs, ecumenical engagement, and Episcopal-Church-Women concerns, it seeks clues in local experience which may be useful throughout the Church. A very important function of the Section is the dissemination of information about locally tested experiences from which the whole Church can learn.

C. Section II/Professional Leadership Development

Lodged in this Section are the Council's programs and staff related to six aspects of professional leadership development. One is the administration of scholarship funds. Second is our relationship to a variety of training centers—for Indian candidates for Holy Orders, and for the clergy and lay leaders in rural fields, in urban ministries, in campus ministries, and the like. Thirdly, the Section is responsible for diverse relationships in the field of theological

education, particularly with the training of men for the so-called "non-stipendiary ministry". Fourthly, the Section has responsibility for programs of service for domestic and overseas volunteers. Fifthly, it is responsible for the recruitment of overseas missionary personnel. Then it has, finally, responsibility for health and retirement benefits, and pensions, for professional Church workers in the United States. Through this Section the Council is also related to the National Episcopal Student Committee and to ecumenical youth and student groups as well.

The priorities of this Section lie pretty clearly in two directions. One is the non-stipendiary or self-supporting ministry, a form of service increasingly attractive to men preparing for Holy Orders. As priests they earn their living not as professional employees of the Church, but in "secular" employment. Then, they are able both to offer their services as priests to the Church, in their spare time, and also function as priests within their own chosen vocation. The significance of this ministry is by no means to be seen as an inexpensive source of supply for clerical services. It, rather, offers the hope of a true penetration of the secular society, by priests whose priesthood is in fact being offered and fulfilled in a new missionary obedience, non-professional, non-institutional.

The training needs of men offering themselves for this ministry are still largely unmeasured. Through this Section, the Council has access to a number of experimental situations from which the Council and the Church may generously learn, and to which we are sometimes able to contribute.

A second priority is in the field of continuing education, for ordained and unordained leadership. Through relationships with a number of training centers, a considerable body of experience is being gained about opportunities for clergymen and others to learn from experimentation in new forms of ministry and themselves undergo the new training they need, that they may bring to their ministry the best and freshest insights in our changing society.

In both these priority areas, the Section works in close liaison with the Board for Theological Education and other non-Council agencies also at work in these two fields.

D. Section III/Experimental and Specialized Services

The ability to adapt is a pre-requisite to continued existence in our world. Therefore, programs of experimentation in mission represent a survival goal for the Executive Council and the whole Church, rather than a preference. Experimentation pervades most Council programs; its chief lodgment, however, is in Section III.

A report of all projects funded in 1969 has been recently published. Entitled, "Projects 1969", it reports on more than 40 experimental projects, overseas as well as in the USA. Copies are available on request.

The present experimentation and development program grows out of the former Joint Urban Program. It has been changed in name as well as focus for two reasons. First, it never was an "urban program", but, rather, one on mission in urban culture. Secondly, the pilot emphasis has served its purpose. It has been replaced by emphasis on pieces of experimentation which will supplement each other and together provide potential shapes for future mission. For example, instead of financing six coffee houses in different Dioceses, it would look for six different kinds of new ministries to youth.

A new and promising development in experimentation is the creation of the Joint Strategy and Action Committee—JSAC. This is a new form of ecumenical action participated in by six Churches and aimed toward co-operative funding of experiments in mission. It has certain advantages for the present scene: Every project is locally initiated. National action on funding avoids duplication. National staff collaborates on service. Yet each member Church still has control of its resources.

1. *Youth*

The two main inter-sectional staff teams are concerned with ministry to youth and the university world. The Chairman of each team is centered in Section III because of the great importance of the experimental element in both cases. When we talk of these ministries, we are not talking only about young people who are "good Episcopalians". We are talking about the far greater number whom "youth culture" has freed from some traditional restraints, but who may have been bound in dependency on drugs or promiscuity or other behavior which will secure approval from their peers.

It is clear that such ministries must be developed by experimentation, since few effective ones exist. It is also clear that new forms of mission are needed for a university world which seems not even to know its own mission at the present time. The new efforts which we have helped to sponsor, while retaining the best of the old, demonstrate that the Church does have opportunities if we seek them out. They also demonstrate how badly alienated many young people are from religious institutions which seem to seek only their own institutional survival.

2. *Field Service*

A primary purpose of re-structuring the Council along functional lines was to enable it to offer more effective field service, as quickly as possible, geared to the expressed needs and requests of jurisdictions and Church agencies. Such services are available in every Section. The emphasis of those in Section III is clear from the Section's title; they are services designed to help Church leaders or groups achieve their objectives either in new forms of mission or in special ministries to communities, to age groups, to the handicapped, or to minority groups. The underlying conviction in all these field services is that of self-determination. The Council and its staff are committed to the principle of the right of every group to control its own destiny. Steps have already been taken to achieve this in new relationships with the former American Church Institute colleges and with those ministering to the deaf.

Competent field service, of course, is more than a negative relinquishing of paternalistic control. It is a positive investment of time and skill in mutual accomplishment. One clear manifestation of this emphasis is its growing integration with financial grants. Good field service can both assist in the use of severely limited grant programs and also help uncover other sources of financial assistance.

3. *Public Affairs*

A task of the Council is to help put to work, "utilize", the policy positions on public issues taken by General Convention. Utilization includes interfaith collaboration wherever and whenever common positions make this possible. It is clearly true that Churches have lost much of their power as keepers of the public conscience; but this is not because legislators and officials do not wish to hear. Perhaps the greatest response to our present public-affairs program has been received from them. Earlier in this decade the Churches have been credited with securing the passage of civil-rights legislation. Now, more attention is being given to social policy, improving public-welfare programs, combating poverty, housing improvements, foreign aid—all of which are matters of established policy.

Another task is to assist jurisdictions, Church leaders, and the Convention in reaching policy positions. For example, it has been the Council's privilege, in the past six months, to do the central co-ordinating work in a collaborative study, with Dioceses of several areas, of tax-exemption for religious institutions. This relationship seems one important way in which the Council can effectively serve to "unify, develop, and prosecute" the work of the Church.

4. *World Relief and Refugees*

Most of us have accepted by now the fact that the need for overseas assistance will certainly not decrease and is probably increasing. One can expect to learn quickly of natural disasters, and to anticipate hearing of them in troubling detail. The tragic fact is that this is increasingly true of man-made disasters. To attempt to deal with both kinds of disasters, there is a new emphasis in the world-relief operations of all the Churches. Material aid—food, clothing, medicine—is sought and used more than ever before. But it is used in combination with more far-reaching measures for the development of agriculture, education, and community organization. A detailed report of the Presiding Bishop's fund is available, for it is through this Fund that many of those needs are met.

Another fact to be faced is that the numbers of refugees around the world—now nearly 13 million—is increasing. For a large majority of them, the best solution for their future is to help them adapt to the cultures in which they have found asylum; and many of our relief projects are geared to that. For the smaller number for whom re-settlement in the United States is both possible and advisable, the Churches maintain an ambitious program in which the Episcopal Church plays a major part. In 1968, we re-settled 2,448 refugees, most of whom were Cubans and Eastern Europeans. The events in Czechoslovakia in the recent past have now stimulated increasing numbers of refugees from Rumania and Yugoslavia.

E. Section IV/General Convention Special Program

1. *The Goals of the Program*

Three goals were set for this Program, created by the General Convention in Seattle in response to the Presiding Bishop's Call to the Church "to take its place humbly and boldly alongside of, and in support of, the dispossessed and oppressed peoples of this country for the healing of our national life". Those responsibilities are stated as follows (Interim Guidelines, adopted by the Executive Council 12-14, 1967):

1. To help enable the poor, especially the ghetto poor, to gain an effective voice and visible presence in the decisions which affect their own lives;
2. To provide leadership to the Church, both its corporate structures and its members, to eliminate racist and other

cision with which the mission of the Special Program was defined. Many applications have been rejected because the proposal—worthy though it might be—could not be described in terms of the principle expressed by the Convention, that “Episcopal enabling money for community organization should be ‘under the control of those who are largely both black and poor’”.

There have been many, both friendly and hostile to the Program, who have seen it as a resource to be used at will. One hostile critic described it as money for “indiscriminate use by the Presiding Bishop”. In point of fact, the limitations on these grants are far sharper than on most grant programs; and they are so for the single purpose of ensuring that the purposes of the Program shall not be blurred.

There are, no doubt, many needs in the communities of the poor which we are not now attempting to meet. This is a matter of concern. But the Program, as the Convention established it, was not intended to meet every need; it was directed, as the Convention said clearly, to one target of highest priority. The Convention recognized the meager resources we could put to the mission. But the point was not to attempt to accomplish everything. “We hold that this central policy (of budgeting our money for others to spend on priorities they themselves have set), more than the relatively small amounts involved, is of the essence of our response to urban crisis.” The limitations on the program, in other words, are essential to its very nature.

The risk involved in such a mission is obvious. In a measure, the principle of “money without strings attached” is a normal rule for every grant the Council makes, whether to support a diocesan program in the Far West or a missionary in Central Africa. But when this principle is applied to grants empowering groups of people who are not Episcopalians, who are not of the characteristic culture background of most Episcopalians, whose understanding of life’s problems and whose ways of describing those problems and reaching for solutions to them are radically different from those of the majority of Episcopalians, we are entering an area which is dismayingly unfamiliar to us. And when this area is as confused as it often is, struggling to establish its own leadership, and wrestling with the disadvantages of generations of powerlessness, the risk of betting wrong on a group or a program runs high.

The General Convention spoke with confidence of “the capacity of rich and poor alike to practice the art of self-government”. It also spoke of a realistic acceptance of temporary separatism; “Multi-racial community at every level, not separatism, is our goal. We are realists, however, about inter-group power-relationships.

Foundation for Community Organization" (IFCO) as two of the type of ecumenism they wished the Church to support.

The task of applying those four standards to the grant-funding process is the responsibility of the staff, the Screening and Review Committee, and the Council. Thus, grants may only be made where the purpose of the application falls in one of three categories—(a) "community self-determination . . . for social, political, or economic power, including basic research and planning to these ends"; (b) "Programs of service to the poor, designed and controlled by those to be served"; (c) "community-leadership training and experience in areas of need identified by the applicants"—the "areas of need" being those mentioned in (a) and (b) above.

An application for a program grant within any of those three areas must further establish that the program "is based upon the fundamental principle of the poor organizing themselves to determine their own destiny". The program must be carried out "without regard to race, creed, or ethnic origin". No individual or group "advocating the use of violence as a part of his or their program" may receive a grant. No supervision or control over any grant may be exercised by the Episcopal Church or any officer or agency thereof, once the grant has been made, nor over the administration and execution of it, nor over the ends and purposes sought to be obtained thereby. The proposed program must provide for at least semi-annual financial accounting and reporting. It must also provide for at least annual evaluation of the program administration and execution and of its progress toward its stated purposes and ends. Finally, the Screening and Review Committee must be satisfied that the proposed recipient is "reasonably able to attain the purposes and goals sought thereby".*

3. *Limitations—Risk—Hope*

This review of the purposes and criteria set by the General Convention for its Special Program underlines three basic conditions of its operation. One is the *limitations* of the Program. The second is the *risk* inherent in it. The third is the *hope* which led to its creation and still animates it.

The limitations are most clearly seen in the sharpness of focus expressed in the Open Letter and in the criteria for the grants: "for others to spend on priorities they themselves have set. . . . Programs of service to the poor, designed and controlled by those to be served . . . the poor organizing themselves to determine their own destiny" . . . those and like phrases illustrate the pre-

* "Purposes and Criteria", as established by the Executive Council for the Screening and Review Committee.

discriminatory practices within the Church and to assist a response by Church people of resources, skills, and personal commitment to the needs of poor people;

3. To encourage the use of political and economic power to attain justice and self-determination for all men.

An interim staff unit to carry out these responsibilities was established and chartered by the Executive Council at that same meeting. Later made one of the four program Sections of the staff, the General Convention Special Program has been at work for a year and a half. The current budget for the section is \$747,051.00, of which \$438,000.00 is for grants and another \$35,000.00 for consultative services, etc. This compares with a 1968 budget of \$765,000.00, of which \$500,000.00 was earmarked for grants. In addition, the Program has a special 3-year grant fund of \$3-million, the gift of the United Thank Offering, of which \$1.5-million had been spent, as of June 30, 1969. To summarize, in the 18 months from January 1, 1968, to June 30, 1969, \$2,600,899.00 has been disbursed by the Council, through the GCSP, in 180 grants.

2. *Standards for Grants*

The General Convention established four standards for these grants.* First: "We want to see people who live in ghettos set, pursue, and achieve their own goals. And we want Episcopal Church money invested to make this process work."

Secondly: "We recommend wide study and thorough understanding, throughout this Church, of the procedures and criteria for granting funds to community organizations." These include requirements for fiscal responsibility, competence and training, evaluation, the use of ecumenical agencies, and the availability of grants to rural as well as urban areas.

Thirdly: the Convention underlined "the new and crucial principle that we should budget some of our money for others to spend on priorities they themselves have set. . . . Episcopal enabling money for community organization should be 'under the control of those who are largely both black and poor'. We who are largely neither black nor poor must responsibly make that mean what it says."

Fourthly: "We emphasize, also, that the policy of working in mutuality and inter-dependence with other Churches and with secular agencies is essential to our own renewal and response." The Convention cited "Urban America" and the "Inter-Religious

* Paragraphs 2-5, "Open Letter to the Presiding Bishop", adopted by both Houses.

We know that the 'have-nots' must share in the power of the 'haves' before common community can be open to either. And if that means, as indeed it does, that some groups combine blackness and power instead of blackness and weakness, we have no objection."

To accept this appraisal both of the capacity for self-government and of what must be, before common community is possible for anybody, is to accept a high degree of risk. The risk may prove to be one the Church corporately cannot bear.

The hope which animates the Program is two-sided. It is, first, a hope that our little power, put into the hands of groups of the poor and powerless, may help enable them—and attract far greater help from others—to achieve justice and self-determination. More important, it is a hope that we ourselves will be changed by our participation in this mission. The Convention said "Three million dollars from us will not radically change the ghetto. The question is: Can the giving of it, and the understanding of the necessity for giving it, change our Church? If it helps, but not seriously alters, the ghetto, and cheaply assuages, yet not radically renews, our Church, then we would do better to go back to 'business as usual'. . . ."

Most applications for grants are rejected. Most of the projects which are funded are not especially controversial, even though they may be programs of a type most Episcopalians would find unfamiliar, perhaps even bizarre. Strong controversy has been aroused by certain grants—perhaps most often where the element of risk was at its height, or where the differing meanings or connotations of words in different communities bars a meeting of minds. And there is no guarantee that even the most sensitive appraisal of a program can keep the Council from supporting what turns out to have been a faulty plan or poor leadership.

4. *Evaluation*

Failure can be borne, within limits, where there is adequate reporting and evaluation from which lessons can be learned. The first, preliminary evaluation of the GCSP grants was reported by Mr. Modeste in September, 1968. He summarized the 90 grants so far made, described the five general types into which they fall, and then identified nine lessons which he felt had already been learned:

1. A program which has demonstrable success in one area may still not be a model which can be applied in other areas.
2. Some programs are models which should receive widespread application in similar areas.

3. Power cannot come to the powerless by improving their position within the existing framework.
4. Acquiring power for the powerless demands changing existing institutions and political structures.
5. The recruitment, training, and active participation of youth is crucial to producing change.
6. Definitions of programs and statements of specific goals must be clear and precise.
7. Attempts to stabilize white communities are of little value unless the community first confronts its own problem of racism.
8. Verbal commitment of institutions to join in working coalitions is only a minimum beginning.
9. Funding is not enough.

In March, 1969, a progress report was made, in which two unsuccessful and two successful programs were described and analyzed. The report went on to speak of the GCSP's responsibilities with regard to the second and third goals set by the Convention—to work to end white racism, especially within the Church, and to encourage the use of the Church's influence and power to support the fight for justice and self-determination for the poor. In closing, Mr. Modeste wrote of the "profound conflict of values" which was so often expressed in controversy over the GCSP:

If the Executive Council and staff are to relate effectively to the persons and groups they are called upon to serve, there is bound to be, within each of us, a profound conflict of values, the symptom of which is an equally profound discomfort. We all groan for deliverance from this pain; but there is no deliverance. And because there is no deliverance from the pain of value conflict, members of the Council and members of the General Conventional Special Program staff have repeatedly raised serious questions about their own personal integrity as we have worked through the past fifteen months. In almost every instance, these questions have been raised in terms of the individual's *credibility* in the eyes of those persons and groups to whom his loyalty is given. Council members have asked how they can be responsible representatives of the members of the Church when they are confronted with program recommendations which seem to counter the interests and the convictions of Episcopalians who elected them to their office. Staff members have asked how they can be responsible and effective advocates and assistants of the disenfranchised when the anxieties of many Episcopalians are so deep and so widespread as the Church press suggests.

A broad evaluation is now in progress and will be reported on at the Convention. The procedure being used includes self-evalu-

ation by the project funded, fiscal reporting, review by field consultants, review by staff against the background of the original appraisal, and then a follow-up evaluation.

5. *Related Resources*

"Three million dollars a year" is frequently used to refer to the Council's mission in the black community. In fact, the total is either less or more than that. The GCSP in itself represents about \$1.75-million a year, in the work to which the General Convention assigned highest priority. At Seattle, the Convention identified a further group of programs, totalling \$1.25-million, which they felt were related to the same issues and directions and to which priority was also given. The combining of these two was the origin of the "\$3-million a year".

Since Seattle, the programs have been re-assigned and often re-designed, but the total would not differ materially. Such programs would include our participation in certain coalitions such as JSAC, experimentations in new forms of ministry and of institutions, programs directed toward the elimination of racism, education and training for the poor and those ministering with them legal programs, and other participation in a variety of agencies of and among the poor.

Another activity, again given priority by the Convention, is the support of the now-three predominantly-black Church colleges, St. Augustine's, St. Paul's, and Voorhees. Among them, they are training close to three thousand young men and women. The colleges offer to disadvantaged young men and women a chance to start, educationally, where they are, not where the dominant culture is; they offer hope that for even the poorest there is an open door into higher education; they give to the nation trained human resources which no other agency in our society seems to make possible. Apart from their endowment funds, of which the Council is trustee, the current budget provides \$468,000.00 for their support. It is the hope of the staff people concerned that this figure may be doubled in the next triennium, mainly to strengthen the colleges' hands in the support of impoverished students and in the search for gifted black teachers.

Mention should also be made of two other activities. Some \$750,000.00 of our Council funds have been deposited in minority-controlled banks around the country, joining other deposits by Dioceses and congregations of the Church, and by others as well. This is a no-risk program, of course; but it represents a real movement toward empowering the poor to develop their own communities. Beyond that, some \$2-million of the Council's capital

funds (not trust funds) have been set aside for investment in ghetto enterprises—investments, again, often made in partnership with other units of the Church, and with industry.

It would be difficult to identify how much of the overseas work of the Church lies in this area, but it would be very substantial. Both overseas and in the USA, the Church gives support through the channels of Church World Service, the WCC's Division of Inter-Church Aid, and the Presiding Bishop's Fund, to many projects closely related to our priority concern. The United Thank Offering, in 1967 and 1968—over and above the \$3-million given to the GCSP—gave \$820,683.00 to 24 projects also closely related to our priority concern.

Thus, the total would be considerably more than "3-million a year". This is reported for information, not for self-congratulations. In the face of the needs of our society and our own resources, it is grotesquely inappropriate. But if it were a thousand times larger, we would still have to say, "We are profitable servants."

F. Department of Communication

A principal goal of the Department of Communication in the 1967-69 period has been to improve its effectiveness in communicating and promoting the Episcopal Church program through the use of all media. Particular emphasis has been placed on the development of the fullest use of broadcasting, at home and overseas, and the production and distribution of audio-visual materials.

A number of particular accomplishments should be mentioned in this report.

Radio and Television

In addition to supplying radio programs to more than 600 stations each week, the Radio and Television Division has worked closely with the major networks through the Broadcasting and Film Commission of the National Council of Churches.

Radio spot announcements, originally developed by the Diocese of Olympia, were adapted for national distribution and placed in use in 57 Dioceses. The spot announcements were the winners of four international broadcasting awards by the Hollywood Radio and Television Society. Radio spot announcements dealing with racism are now being prepared.

A television spot announcement, "Christianity is Not a Spectator Sport", developed by the Division, has been ordered by more than half the commercial television stations in the country, located in 66 Dioceses and in 44 of the top 50 major markets. A new series, aimed at the pre-school child, is now in the planning stage.

"The Fish Story", a half-hour color television documentary, received the *Chris Award* at the Columbus, O., film festival, and received wide national publicity on the "Today Show" and many publications, including *The Readers' Digest*.

"Alcoholism: Dread Disease", a radio documentary series, also received an Ohio Award. Additional documentaries on Suicide Prevention and problems of the aging are now being made available.

"*Noticiero Religioso Mundial* (Church World News)", a news program in Spanish, was inaugurated as a joint venture with the Lutheran Church in America. It is now being heard in the major Spanish-speaking communities. One-minute radio spot announcements are being developed in Spanish, and television announcements will be dubbed in Spanish where appropriate.

A major effort of the Division has been to seek an extension of the Church's communications through secular programming. One example of this involved the Poor People's Corporation of Jackson, Miss., funded by the General Convention's Special Program. The Division arranged appearances by representatives of the Corporation on more than 70 radio and television programs, including the "Today Show".

Audio-Visual

Since the 1967 Convention, two filmstrips have received awards, at the 1968 and 1969 American Film Festivals. The titles are "Let the Children Paint", a teacher-training film, and "This Channel of Love", which reports on the programs supported by the United Thank Offering.

Presiding Bishop's Fund

Special promotional efforts and a year-round emphasis in the Church press and other media about the Presiding Bishop's Fund for World Relief has resulted in a greater awareness of the program and the need for it, as well as increased financial support from a larger number of contributors. The establishment of a "World Relief Octave" during Lent of 1969, reinforced by posters, brochures, a tabloid newspaper, offering envelopes, publicity material, and a workable program guide, helped to bring the Fund to twice what it was in June of the year before and provided a base for future promotion of the Fund.

Press

Special activities of the Press Office have included the setting up of press facilities for the Lambeth Conference in London and the

meeting of the House of Bishops at Augusta, Ga., both held in 1968. Preparations for press coverage at the Notre Dame Convention indicate that representatives of the nations's major secular publications will surpass the number attending the Seattle Convention.

A special emphasis in the Press Office has been the development of many more feature and pictorial materials for distribution to diocesan publications.

G. The Bishop for the Armed Forces

1. The Scope of the Work

The present Bishop for the Armed Forces, the Rt. Rev. Arnold M. Lewis, D.D., was elected by the General Convention in 1964 as the first Bishop to serve full-time in this capacity.

The recruiting, careful screening, and endorsing of Episcopal applicants for the military and Veterans Administration chaplaincies is the major responsibility of the Bishop for the Armed Forces. He is the authorized liaison officer between the Episcopal Church and the Department of Defense and the Veterans Administration.

As of June 30, 1969, 142 full-time Episcopal military chaplains were on active duty. In addition, there were 15 full-time Veterans Administration chaplains and 17 part-time VA chaplains. On the roster also were approximately 160 inactive Reserve chaplains, 70 National Guard chaplains, and 70 Civil Air Patrol chaplains. There were 12 seminarians enrolled in reserve-chaplain training programs. One-hundred-twenty-eight (128) Episcopalians on active duty have completed an Armed Forces Lay Readers Correspondence Course and have been licensed by Bishop Lewis.

The Episcopal community within the Armed Forces numbers at least 125,000: 60,000 men and women in uniform, plus an estimated 65,000 dependents (calculated on the basis of an Episcopalian/National-Population ratio of 1.7%, a Department of Defense estimate of 1.1 dependents per man in uniform, and a total of 3.5-million persons presently on active duty).

Through the Bishop for the Armed Forces, the Church provides Episcopal supervision for its chaplains. His office prepares devotional materials for Church men and Church women on active duty, distributes Armed Forces Prayer Books, medals, and other supplies to every Diocese and to the Forces, and offers resources for ministering in the context of military service to Episcopal Dioceses and congregations.

The Office of the Bishop for the Armed Forces works closely

with the Department of Defense, particularly the offices of the three Chiefs of Chaplains.

It belongs to the 40-denomination General Commission on Chaplains and Armed Forces Personnel, a Protestant agency. The Bishop for the Armed Forces meets with his denominational colleagues, including officers of the military Ordinariate of the Roman Catholic Church and the National Jewish Welfare Board.

The Bishop for the Armed Forces is an almost constant traveler, visiting all Episcopal chaplains, other chaplains, military personnel, and dependents.

2. *Directions*

As the military force has grown, so has the number of Episcopal chaplains: from having 116 chaplains on active duty on December 31, 1964, to 134 on December 31, 1968, and 142 on June 30, 1969 (a net increase of 22.4%); and from 11 to 15 full-time VA hospital chaplains. During this period of 4½ years, the applications of 83 clergymen for full-time active duty were approved, while 57 chaplains on active duty returned to civilian ministries. The screening of applicants is a particularly important phase of work. Not all applications are accepted.

Since April, 1967, about 85,000 Armed Forces Prayer Books have been distributed. A member of the staff prepared a guidebook, *Ministry to the Armed Forces*, designed to assist civilian clergymen. Over 50,000 copies have been sold, and the book has been warmly endorsed by both Protestant and Roman Catholic agencies and by the Chiefs of Chaplains. Twice yearly, the Office sends a bulletin, "Serving the Armed Forces", to all Episcopal clergymen.

3. *In Perspective*

The Episcopal Church has had a long and distinguished record of service to our Government and to its Armed Forces. Amid the antagonisms and tensions of the Vietnamese War this record is being steadily enhanced.

The mandate of the Office of the Bishop for the Armed Forces is primarily to offer to a very large arm of the Government of the United States the concern and ministry of the Episcopal Church, by the provision of military and VA chaplains. The General Convention and the Executive Council of the Church have given generous and unflagging support to the Office for the carrying out of its mandate.

STEPHEN F. BAYNE,
*First Vice-President and
Deputy for Program*

APPENDIX 3

INTERIM REPORT OF THE JOINT COMMISSION ON THE DEPLOYMENT OF THE CLERGY

I. INTRODUCTION

At Seattle, in September of 1967, the General Convention of the Episcopal Church called for a change in the 178-year-old method by which clergymen of our Church find jobs and asked that a modern system of deployment be proposed which can enhance the professional development of ministers and forward more effectively the Mission of the Church.

Members of the Convention were aware that under our present procedures many clergymen are never offered jobs suited to their talents, while others, unable to move from jobs where they have long since ceased to be effective, "wither on the vine", to the detriment of themselves and their congregations. Moreover, the present system offers capable men no such thing as "career development", and Bishops, who are assumed to have a pastoral responsibility for clergymen, find themselves all but powerless to help such men make the vocational moves which will boost their morale and strengthen the work and witness of the Church.

That the Episcopal Church must act *now* to improve its clergy-deployment procedures becomes quickly evident to anyone who takes time to observe the tragic results of our present "lack of system". To cite but a few of these:

- (1) Parish and special ministries often remain vacant for many months, to the detriment of the situation.
- (2) Clergymen "don't know where to turn" and may waste many man-hours in futile job hunting.
- (3) Some areas are oversupplied with clergymen, others have difficulty filling vacancies.
- (4) Some Bishops receive hundreds of resumes yearly, others receive very few; all have difficulty in evaluating credentials and knowing whom to nominate and to what cure.
- (5) Vestries and calling committees have little to guide them; there are few sources of information about available candidates; and, except for the most resourceful parishes, little rational basis for selection.

- (6) Clergymen's jobs are often ill-defined; ministers must operate on assumptions that are often not related to the goals and expectations of the parish or mission.
- (7) Priests rarely get the kind of evaluation and "feedback" that can aid them in making career choices.
- (8) The lack of career opportunities and of clear avenues of advancement, combined with frustrations of ill-defined roles, are frequently cited as reasons for leaving the ministry.

To find some cure for these ills and others, the Seattle Convention authorized the appointment of a Joint Commission on the Deployment of the Clergy. The Commission was instructed to "investigate and study (with a view to making recommendations thereon) such matters as current and future manpower needs, methods for the more efficient deploying of the Church's ordained ministry, means for facilitating the process of clergy placement, types of auxiliary ministries, tenure, and continuing education" (1967 Journal, page 365).

After two years of work, the Commission submits herewith its first report. We have drafted a "Model Deployment Plan" which we hope the Church will study, try experimentally, amend, and eventually adopt in a series of steps culminating five years from now in the General Convention at Jacksonville. We have also proposed for immediate adoption in the special General Convention at Notre Dame the establishment of a national Clergy Deployment Office as the first of those successive steps.

Underlying both the "Model" and the concept of a national Clergy Deployment Office are five basic principles which must be maintained if any effective plan of deployment is to be viable:

- (1) *In order to deploy, someone or some group must be given the authority to initiate the deploying.* Absolutely essential to a more ordered and creative use of the Church's manpower is the focusing of the deployment responsibility in some entity—most logically the Bishop in an Episcopal Church—where there can be an overview of the total needs of the Church and the needs of clergymen.
- (2) *Wise deployment demands a continuing process of job-performance evaluation.* To determine the ability and fitness of a clergyman for his present job or a future one calls for a procedure by which, annually throughout his career, his performance is reviewed in a systematic way.

- (3) *Effective deployment cannot be done unless there is at the national level an efficient, up-to-date, clergy-personnel inventory.* A central "data-bank" where accurate information is constantly available to Bishops, vestries, and others involved in the deployment process is essential if the best use of manpower is to be guaranteed.
- (4) *In a rapidly changing culture, continuing education for clergymen is a "must".* Effective deployment involves not simply the moving of men; in our day it involves retraining men to be effective in their present posts. The Commission believes that programs should be adopted by the national Church and in the various Dioceses which encourage men to take annually short refresher courses in addition to planning for longer study-leaves. We urge careful consideration of specific proposals in this area when they come from the Board for Theological Education.
- (5) *Wise deployment calls for developing ways to initiate the relocation of men.* The present inability of Bishops or vestries to facilitate the removal of a clergyman from an ineffective incumbency constitutes one of the major handicaps to effective prosecution of the Church's Mission today. For the good of many a man and for the good of many a congregation, some clergymen should be relocated. We believe this can be done without either opening the door to tyranny by Bishops and laymen or by threatening the prophetic freedom of the clergyman. Provision for the relocation of Bishops is also needed.

"TO DEPLOY OR NOT TO DEPLOY?" The time has come for the Episcopal Church to face the issues which lie beneath this question. Effective deployment has its price—both in dollars and in procedures that would alter accustomed ways. We believe the hour is at hand for the Church to re-order the way it handles its most "treasured possession", the ordained clergy. For their sake and for the Gospel's we need to deploy them where they can most effectively serve Christ.

II. CLERGY DEPLOYMENT: A SUGGESTED MODEL

The adequacy of any system of clergy deployment will depend upon its ability to attain or at least approach certain objectives. Specifically, an effective deployment system should facilitate the efforts of individual clergymen to pursue programs of personal and

professional development. It should provide for the identification of the critical needs in vacant clerical positions and for the selection of clergymen whose talents and interests most nearly coincide with those needs. Additionally, a model system should permit the voluntary or involuntary relocation of clergymen whose capabilities would be more effectively utilized in other positions or activities. Finally, such a system should serve the Church as a medium for planning and evaluating total clergy deployment.

Within the context of these objectives, the Joint Commission on Deployment of the Clergy suggests that a model system for the Episcopal Church should contain at least the programs and procedures which have been outlined below:

A. Position Descriptions

Deployment, to be meaningful, has to deal with known and defined needs for talent. Thus each clerical position, whether filled or vacant, should be described in writing so as to set forth its principal responsibilities, its immediate challenges or objectives, and any unique personal or functional requirements. This description itself should be prepared by the incumbent, or by the vestry* in the case of a vacancy, and subsequently agreed to by the vestry and the cognizant Bishop.

In the case of Position Descriptions for Bishops, the same general provisions would apply, except that the Standing Committee would substitute for the vestry and the Presiding Bishop for the diocesan when the latter's position is under review.

Annually, the accuracy of the Position Description and the need for the position itself should be confirmed by all parties. At a minimum, this accuracy should be affirmed before a new incumbent is sought after or considered. Similarly, a prospective incumbent should expect to review and accede to the description before accepting the position in question.

Aside from its obvious value as a guide when seeking new incumbents, the Position Description ought to serve as the basis for evaluations of clergy performance. In the description should be those intentions and expectations which the clergyman and his vestry have settled upon for the ensuing year. If carefully constructed, the description should restrict later performance evaluations to those relevant tasks against which the clergyman had expected to be judged.

* As hereinafter used, vestry is intended to refer to a vestry or equivalent administrative body.

B. Performance Evaluation

Another critical ingredient in a successful deployment system is a procedure which assures current knowledge of a clergyman's interests, ability, and performance. As useful as personal histories are, they usually do little to define the immediate development needs of a clergyman or his readiness for other responsibilities.

In this connection, a Performance Evaluation System should be developed in each Diocese or other organization. Such a system would provide for annual reviews of a clergyman's performance. Although the reviews would be formally assembled by the Bishop, he would obtain appraisal information from the vestry, from knowledgeable parishioners, from any other responsible sources which could comment on a clergyman's endeavors, and from the clergyman himself. Once the pertinent information has been assembled, the Bishop would annually review with the individual his performance in the context of his present position and in terms of his longer-range personal and professional development. In larger Dioceses, this review might be conducted by senior clergymen who were judged by the Bishop to be qualified for this sort of task by reason of interest, experience, and the esteem in which they are held by fellow clergymen.

Recognizing that Bishops could also benefit from periodic performance reviews, provision should be made for such reviews at three-year intervals, or more frequently at the discretion of the Presiding Bishop. In the case of each Bishop, the Presiding Bishop would appoint three qualified persons to carry out this review. These persons would include at least one Bishop, who would serve as chairman. The other appointees might be informed laymen, experienced clergymen, or additional Bishops.

This committee of three would proceed to assemble pertinent information from responsible sources and from the Bishop himself. The resulting information would be reviewed, expressed in the form of suggestions for improvement, and communicated to the Bishop by one or more members of the committee.

With regard to both Bishops and other clergymen, those conducting the reviews should consider the appropriateness of the salaries being paid. If the salaries are found to be insufficient, the reviewer or reviewers would formally refer this matter to the vestry in the case of clergymen and to the Standing Committee in the case of Bishops.

C. Personnel Inventory

Essential to the Model Deployment System will be the establishment of a national personnel inventory or data bank to serve as both a memory system and a communications link. In its capacity as a memory system, the bank would contain, presumably on tape or cards, the vital facts and statistics on each clergyman or seminarian, and his family. In addition, it would contain an indication of his interests, his experience, his particular capabilities, and his compensation history. These data would be revised on a regularly scheduled basis.

In addition to the foregoing "hard data", the data bank would contain the names and locations of one, two, or three persons who were judged to be qualified commentators on the clergyman's performance in a specific position. The persons so designated would be suggested by the clergyman and agreed to by his Bishop. In the event of a disagreement, each would be permitted to name a maximum of two.

As a communications link, the bank would provide the means for relating the clergyman's talents to particular clergy needs. As vacancies or needs arise, a qualified inquiry of the data bank would result in a "print-out" of the names of those clergymen who possessed the stipulated qualifications. Additionally, a listing of known vacancies would be circulated periodically among all clergymen. Thus, those who might not have been "referred" by the data bank could still apply directly if they were so inclined.

On a bi-annual basis, the data bank would produce for each clergyman a "print-out", showing all of the data currently retained in his file. Any errors or omissions could be corrected at the initiative of the clergyman.

In actual operation, the data bank, and conceivably other personnel activities, should be administered by a "Clergy Deployment Office", responsible to an independent board containing lay and clerical members. To locate this function elsewhere might impair its necessarily confidential and impartial image. In this latter respect, access to the data bank by interested parties, such as a vestry, would require the prior approval of a Bishop. (Part III of this Report makes specific suggestions for the immediate implementation of this feature of the Model).

D. Selection of the Clergy

Once the existence of a clergy vacancy has been established, the process of suggesting candidates would function much as it

has in the past, except that the resources of the data bank would be available to those responsible persons who desire them. However, regardless of whether the Bishop, the vestry, or the data bank, has originally identified the individual, the Bishop would formally nominate and the vestry would finally elect the clergyman under consideration.

In a departure from past practice, the Bishop could, under the model system, refuse to nominate a person whom he considered to be inappropriate to the vacant position. His refusal need not have been based simply on suspected incompetence or unacceptable character and conduct, but might be for reasons of career development. In this latter circumstance, the Bishop might withhold his approval because, in his judgment, the proposed position would not be in the clergyman's career interests. In instances of a Bishop's refusal to nominate a specific individual, the vestry could, by a two-third's vote of its full membership, appeal the decision in the manner discussed below.

Conversely, of course, the vestry could refuse to elect any individual whom the Bishop had nominated. This refusal would not be subject to appeal and, assuming no accommodation could be reached, would require another nomination or nominations. In all instances, the Bishop would be required to provide at least two nominees for each vacancy.

E. Relocation of the Clergy

In the interest of assuring a regular review of the suitability of clergymen, including Bishops, to their present positions, the model system would require that each be renominated and re-elected to his position at prescribed intervals. After the first seven years, the Bishop would reconsider the wisdom of his original nomination of a clergyman and the vestry would similarly reappraise its earlier election. This same procedure would be repeated at five-year intervals thereafter. In the case of Bishops, their selection would be reviewed by the electing bodies at ten-year intervals.

Exceptions to the above timing could be arranged under the following conditions: First, all parties would have to agree in advance to a revised timing and to the rationale which prompted the change. Secondly, if either the clergyman, the vestry, or the Bishop, objected, the revision would be considered to have been rejected and the regular 7-5-5 schedule would obtain. Thirdly, no revisions which lengthen the review periods would be permitted.

In the event that the prescribed review was not timely enough, the model system would provide, under certain circumstances, for the involuntary relocation of clergymen who no longer fulfilled the requirements of their positions or whose talents could be better utilized in another activity. Specifically, such a clergyman could be removed by the mutual agreement of any two of the following three: the clergyman himself, the Bishop, and/or a majority of the full vestry. Again, the aggrieved party, if there be such, would have the right to appeal along the lines outlined below.

To facilitate the relocation process, it would also be provided in the model system that the Bishop or the vestry could request a meeting from which the clergyman under discussion would be excluded. Subsequent to any such meeting, and prior to any final decision to relocate, the clergyman would be formally given the opportunity to confront either, or both, the Bishop and the vestry.

Under the terms of the model system, the Bishop would be personally responsible for assisting the affected clergyman in his efforts to obtain other ecclesiastical or secular employment. In the unfortunate event that a suitable position was judged by the Bishop to be unavailable, the Bishop and the vestry would contribute equally to a severance payment, which should vary according to the clergyman's age and tenure, but which need not exceed one year's compensation. The latter payment would presumably be used by the clergyman to pursue other employment possibilities or to underwrite the training which particular opportunities might require.

Whenever relocations from one clerical position to another are made, not under duress but for the convenience of the Church, the clergyman's salary should not be adversely affected by the transfer. This arrangement will be particularly relevant when clergymen of promise are transferred to positions which offer them a broadening chapter of experience.

F. Appellate Procedures

As indicated above, the selection and relocation of clergy can precipitate challenges by any one of the participants. In an effort to provide a forum in which to air and adjudicate any such challenges, it has been contemplated in this model that an elected body, composed of laymen and clergymen, would pass upon all appeals in a given Diocese. From the decision of this Commission on the Clergy, there would be no appeal.

Although the actual form and substance of proposed diocesan Commissions on the Clergy which are under study by the Board for Theological Education have not been finally decided upon, its preliminary design would suggest that its membership and general purposes are, or could be made, compatible with the indicated appellate procedures. As presently conceived, the Commission would have independently elected lay and clerical members, who, in turn, would presumably have a knowledge of and a sympathy with the constructive utilization of the clergy. This sort of body should have reasonable prospects both for reaching equitable judgments and for gaining and retaining the esteem of Bishops, other clergymen, and the laity.

If the proposed Commission should prove to be unsuitable as a medium for appeal, consideration would then be given to using the Standing Committee or perhaps some other committee still, which has yet to be designated or defined. Standing Committees should be considered only if their credibility with Bishops, other clergymen, and the laity can be freely and fully confirmed.

G. Research and Planning

Apart from the immediate worth of the foregoing procedures and the data bank, this Model offers the Church an invaluable medium for gauging and planning the total deployment of the clergy. To be specific, the Clergy Deployment Office, with its data bank, could, and indeed should, explore ways and means of improving the present deployment of the clergy. The end result of such exploration should be a plan or strategy for future deployment.

Using the clergy inventory which the data bank retains, the Central Clergy Deployment Office could assess such strategic issues as the qualitative and quantitative nature of the demand for clergy; the adequacy of the present and expected supply to that demand; the practicality of re-deploying present clergymen to relieve existing imbalances; the implications which current demands have for seminaries, seminarians, and post-seminary training media; and the implications which compensation trends and practices have for clergy retention, utilization, and deployment. Out of these and other inquiries should come recommended programs which better co-ordinate clergy talents with known or foreseeable needs and which at the same time provide individual clergymen with more effective and rewarding careers.

H. A Proposed Timetable

If this model, or some variant thereof, is to be implemented with any degree of promptness, priority has to be given to those long-lead time items which in essence are non-controversial. As is indicated in the attached schedule, these items ought to include the development of the data bank itself and the employment of those personnel of the Central Clergy Deployment Office who would oversee the actual installation and operation of this data bank.

Concurrent with the latter activities, there should be time and effort devoted to the testing and refinement of those other items that are more experimental, or at least less proved, as elements of a system of clergy deployment. Barring wholly unreasonable delays, the attached schedule should provide for ample testing and refinement and for full implementation by September of 1973.

III. A PROPOSAL TO ESTABLISH NOW A CLERGY DEPLOYMENT OFFICE FOR THE EPISCOPAL CHURCH

In the two years since its appointment, the Joint Commission has sponsored a comprehensive clergy-research project and developed a Model Deployment Plan which is now ready for field testing. One element of the plan which meets the most immediate and critical aspects of the total problem is establishment of a permanent Clergy Deployment Office proposed to the Special Convention for action now. The proposal is based in large part on a detailed study carried out for the Joint Commission in 1968-69 by the consulting firm Charles F. Smith & Company, Inc., which is professionally experienced in the fields of personnel practices, management information systems, and organization development. Copies of the full Smith report (59 pages) will be available at Notre Dame for reference.

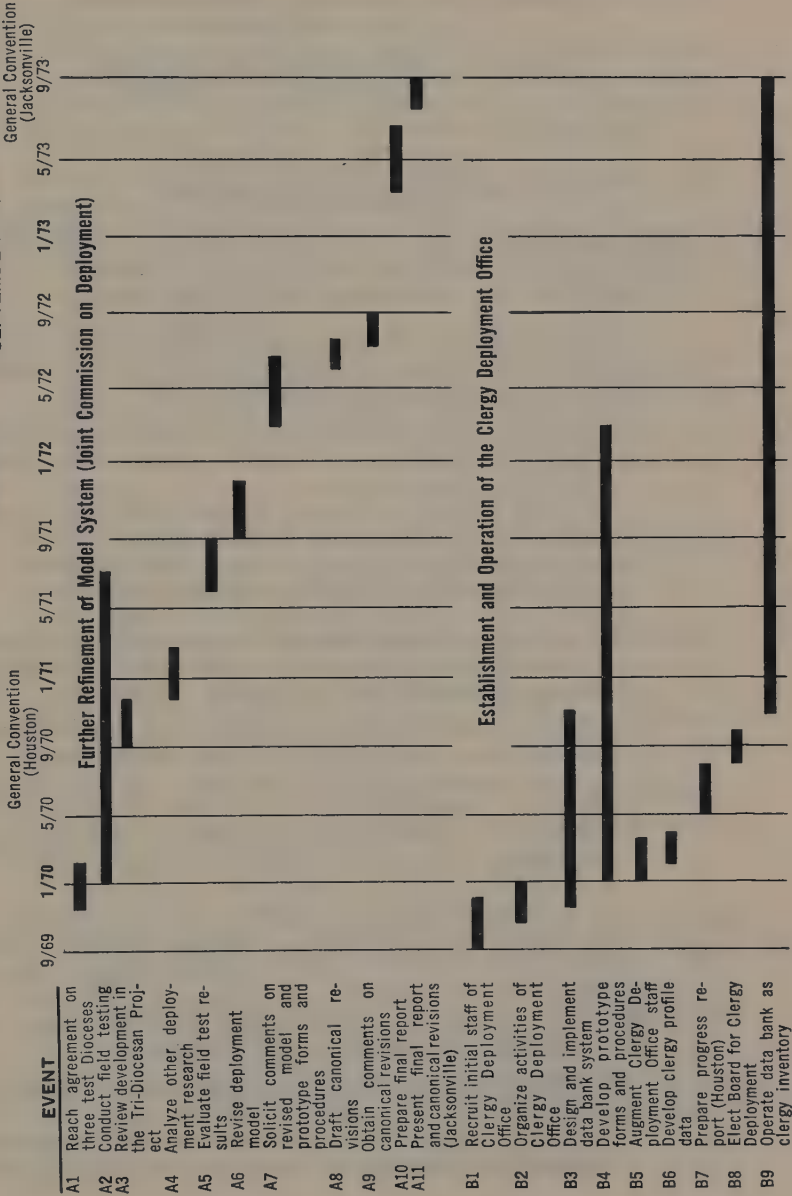
This proposal now follows under four sections:

Section A. Principles of Operation for a Clergy Deployment Office

Section B. Operating Plan for a Clergy Deployment Office

Section C. The Financial Plan for the Office

ATTACHMENT
SUGGESTED SCHEDULE FOR IMPLEMENTATION
SEPTEMBER 1970



Section D. A Program for Implementing
the Recommendations

Section E. Recommended Action by the
Special General Convention

**A. Principles of Operation
for a Clergy Deployment Office**

In order to create an effective Clergy Deployment Office, it is necessary first to establish some general operating guidelines for the new function. Our specific recommendations are to

1. *Develop an Episcopal clergy-deployment system.* Although participation in an ecumenical system might be advantageous later, a denominational system is needed now
 - To develop basic mechanisms, such as vacancy counseling and placement that are already more highly developed in some other denominations.
 - To make full use of research factors based on Episcopal studies which have no equal in other systems.
 - To meet immediate and pressing needs that should not wait for the development of an ecumenical system.
2. *Serve clergymen directly* through a program that is designed to give them access to job opportunities and guidance concerning open positions. Specific services will include
 - Registry of individual candidacies on a confidential basis.
 - Referrals based on careful matching of man and post.
 - Realistic assessment of qualifications, accompanied by advice and "feedback" if a man's goals are unrealistic.
 - Guidance in assessing openings; dealing with recruiters; and finding other kinds of guidance, if appropriate.
3. *Serve parishes through their Bishops*, diocesan deployment officers, and other consultants. Although provision can be made for direct services to some parishes, in most cases the parish will need assistance in defining its objectives and needs, in setting criteria for selection of the clergyman, and in evaluating candidates referred by the system.
 - In some Dioceses, the role of consultant to vacant parishes will fall naturally to the Bishop.
 - In larger Dioceses, the deployment role will normally be delegated to a diocesan officer or perhaps a clergy-

deployment committee to oversee the function and delegate the staff work.

—Other Dioceses may group together to provide for deployment functions on a regional basis.

The work of the deployment system requires only that each Diocese decide to whom to delegate this responsibility.

4. *Development computer-based candidate identification, using both objective and self-evaluative data.*
 - Basic objective data* includes “hard” information, such as education; marital status; salary history; years of experience in ministries by type; size and environment or parishes served; etc.
 - Self-evaluative data*, supplied by the candidate, would include his interests in Church programs and extra-parochial activities, his preferences for ministry activities, and his specific wishes in terms of size and environment of parish, geographical location, minimum salary, and other factors.
5. *Refer clergymen on the basis of both file selection and human judgments.* Although the roster of qualified men may be narrowed by computer search, there will be a need for human judgment in the Deployment Office to screen the candidates. In particular, the staff of the Deployment Office must review identified dossiers, ask references to comment on each man’s suitability for the position he is seeking, and compare the motivation and objectives of the parish, of the candidate, and, in some cases, of his wife.
6. *Protect the privacy and confidential nature of the records.* The trust of clergymen will depend on adherence to carefully developed provisions for
 - Protection of files against unauthorized use.
 - Access to his own record by a clergyman on demand and the right to specify restrictions on the circulation of dossier material.
 - Automatic purging of “soft” data, or its rigid restriction to research use after two years in the data file.
7. *Develop programs of interpretation.* The deployment function cannot operate exclusively on the basis of forms and procedures. As a minimum, the Deployment Office activities will also include publication of explanatory pamphlets for clergy-

men, parishes, and other agencies which use the system; periodic consultations with Bishops and others involved in counseling parishes in their search for clergymen; and explanatory articles in Church publications.

8. *Use existing facilities and records to achieve economies.* The Church Pension Fund currently operates a computer suitable for Deployment Office processing and Pension Fund executives have indicated that capacity is available for processing time, programmers, and space, at rates far lower than those commercially available. Much of the information required for deployment functions is regularly gathered now for the Clerical Directory and Parochial Reports. Using these sources, deployment files can be maintained with greater currency, at lower costs, and with less redundancy, than would be possible without them.

9. *From the deployment-data base, develop a system for wider research.* Although much data is collected about the clergy, they are maintained in a variety of locations and, hence, allow little co-operative use. Some examples of such sources include Church Pension Fund demographic data, Clerical Directory files, Parochial Report data, Seminary records, and Executive Council research reports. Because there is little co-ordination, research into trends and developments (such as differentiation of clergy skills, growth of special ministries, and significant changes in parochial roles) is made difficult or just not attempted.

Establishment of the Clergy Deployment Office will provide means for research in such areas as

- Salary administration and compensation practices.
- Education and continued training and development programs.
- Screening and evaluation methods.
- Career guidance.
- Diocesan and Church-wide manpower planning.

10. *Provide for adequate management control, evaluation, and system improvement from the outset.* It will be particularly important to select competent professional staff persons, establish reporting programs, review performance periodically, and provide for a management board to oversee and evaluate deployment operations.

B. Operating Plan for a Clergy Deployment Office

1. Major activities of the office will include

a. *Establishing and maintaining personnel records for each active clergyman.* These files will be built initially from the Church Pension Fund files and a profile questionnaire of the clergy. Thereafter inputs will come from weekly running of address and other changes from the Pension Fund, revised questionnaires from those who wish to become candidates, and biennial revisions of questionnaires secured through Clerical Directory updating.

b. *Establishing and maintaining parish profiles for job-specification purposes.* This information will come originally from the Parochial Report file and be supplemented by an annual extraction from Parochial Reports, and detailed position descriptions mailed or telephoned by recruiters with openings to fill.

c. *Providing information and search services.* In response to job specifications from diocesan and other recruiters, functional specialists will initiate searches to identify potential candidates. Similarly, upon receipt of a request for placement from a clergyman, a search will be made of pending vacancies and the clergyman will be referred to all suitable openings.

d. *Developing and conducting programs of interpretation and guidance.* This activity will be directed to general Church audiences and to clients of the system, in order to cultivate the use of the system and to assist in the development of professional personnel practices and standards.

e. *Conducting co-operative research and providing service to pilot-personnel programs.* The Office will assist in improving deployment practices through co-operative research with the Tri-Diocesan program, Western Clergy Register, and other regional and experimental programs.

f. *Providing services and records to Dioceses.* The Office can make available data processing and other services to meet special diocesan needs—these might include regular analyses of deployment statistics for the Diocese, etc.

2. Organization of the Clergy Deployment Office. The Office will consist of a small professional staff headed by a director

responsible for its over-all administration and effective operation. He will report to a board of 12 directors elected by the General Convention and consisting of three Bishops, four Presbyters, and five lay persons.

It is proposed that the Joint Commission on Deployment of the Clergy serve on this board in the initial year and be replaced with a permanent board by the General Convention at Houston in 1970.

3. *Development and operating information flows*—This section of the Smith report deals with the operating information flows in a very detailed and rather technical manner. Subjects covered there are:

Chart I —Creating the Base Records

Chart II —Weekly Update

Chart III—Criteria Search Procedures

4. *Working relationships of the Clergy Deployment Office With the Clergy*

—a Profile Questionnaire will be sent to each clergyman biennially to gather information and provide an update for the files. When a man notifies the Office of his availability for a new position, the questionnaire will be sent immediately, as will information and instructions concerning use of the system. Contact with the clergyman during an active job search will be by mail, telephone, or even personal contacts, to assist him in clarifying his interests, to arrange meetings with recruiters, or otherwise to assist him in his search.

With Bishops and Diocesan Deployment Officers

—Literature and kits will be distributed to assist in advisory relations with parishes and the drawing of job specifications. Telephone conferences will be held to record or discuss job specifications and to review them in the light of search results. Evaluations from references and other sources will be provided in the development of candidate lists.

With independent or parishioner consultants

—In the case of a parish which has retained a consultant, or when a parishioner with professional competence is helping in the search for a clergyman, services of the Deployment Office will be available, with the consent of the Bishop.

With Executive Council Units

- The Office will be in a candidate-searching relationship, similar to its relationship to diocesan clients, with administrators in the Executive Council who are responsible for recruiting clergyman for overseas and national missions; chaplaincies; educational or other special ministries; and administrative posts.

With Church Researchers and Program Planners

- The Deployment Office staff will carry on relations with Joint Commissions, diocesan Bishops, and staff persons and consultants in other areas of the Church to evaluate deployment-related research efforts; to plan co-operative research; to identify clergy nominees for boards, committees, and other voluntary assignments; and to identify candidates for special education and training.

With Other Denominations

- Interdenominational relationships will be maintained through Executive Council staff personnel in matters dealing with the ministry, leadership, Church-renewal, ministry-related research and Church union.

With the Church Pension Fund

- Deployment Office relationships with The Church Pension Fund would exist on two levels

The Office will achieve contractual relationships for the utilization of space, programming, data processing, and office services, with the President of the Pension Fund.

In processing and programming, the Office will maintain working relations with the Pension Fund's Data Processing Manager.

With General Convention

- The Office will be in a reporting relationship to the General Convention and its continuing Committees and Commissions through its Board of Directors.

C. The Financial Plan for the Office

In order to prepare a budget estimate for the Clergy Deployment Office, the consultant made very detailed studies of salaries, data-processing cost factors, processing volumes, total file size, and operating expenses. These resulted in an implementation budget, which covers establishment of the Office with its basic information inventory and an on-going budget for subsequent operation as summarized below:

	First Year (Includes Implementation)*	Second and Subsequent Years
System development	\$ 12,500	\$ ———
Computer programming	11,600	4,000
Data processing, key punching	6,300	8,500
Staff salaries and wages	27,500	43,500
Office overhead on payroll	5,100	8,150
Mail, phone, office expenses	10,000	6,000
Staff travel expenses	7,600	6,200
Printing, brochures & forms	12,100	5,000
Office rent	2,500	3,900
Supplies & misc. expenses	7,100	5,100
Furniture and fixtures	5,000	—
	<u>\$107,300</u>	<u>\$90,365</u>

(* Of this total, the implementation phase [approximately seven months] will cost \$69,650.)

Thus, after implementation, the annual cost of operating the Deployment Office will be approximately \$9.51 per active clergyman per year.

D. A Program for Implementing the Recommendations

Step 1. A sub-committee of the Joint Commission on Deployment of the Clergy will be appointed to establish policy for the formation and operation of the Office, develop a detailed schedule for the implementation, and oversee the project.

Step 2. The sub-committee will recruit the Director of the Clergy Deployment Office to organize its implementation and retain system consultants.

Step 3. The system design will be completed, including documentation of detailed record formats; development of detailed flow charts; design of forms for all operations; and completion of an operating manual for office staff.

Step 4. Arrangements will be negotiated with The Church Pension Fund about office services, space, data-sharing, confidentiality of records, scheduling, and costs.

Step 5. Programs will be prepared for seven deployment computer applications by outside programmers since Church Pension Fund programmers cannot be available until late 1970.

Step 6. Approximately three months before start-up date, full staff will be hired and trained for preliminary activities including the compilation of 12,000 clergy records, installation of hard-copy

files, and the development of publicity and meetings with diocesan clients.

Step 7. Instructions and explanatory kits for the clergy and for diocesan officers will be written and ready for distribution with the first questionnaire.

Step 8. Clergy-profile questionnaires will be mailed approximately eight weeks before start-up.

Step 9. The General Convention of the Church at Houston in 1970 will appoint a permanent Board of Directors to carry forward operation of the Clergy Deployment Office.

The Joint Commission on Deployment of the Clergy

The Rt. Rev. John H. Burt, Ohio, *Chairman*

The Rev. Jones B. Shannon, Massachusetts, *Secretary*

The Rt. Rev. Roger W. Blanchard, Southern Ohio

The Rev. Quintin E. Primo, Jr., Delaware

Mr. Daniel Carroll, Chicago

Mrs. Robert Ledbetter, Washington

Mr. Martin Ohlander, Colorado

Mr. L. Dale Pederson, Oregon

Mr. Donald Putnam, Connecticut

Rear Admiral Edward K. Walker, USN Ret., Newark

E. Recommended Action by the Special General Convention

1. *Resolved*, the House of _____ concurring, That there be established, under the authority of the General Convention, a Central Clergy Deployment Office for The Episcopal Church, as the same is specified in the Interim Report of the Joint Commission on the Deployment of the Clergy, which specification is, by reference, made an integral part of this Resolution; and be it further

2. *Resolved*, the House of _____ concurring, That this Special General Convention appropriate, for the implementation of the foregoing Resolution and for the operation of the said Office until the 63rd General Convention (1970), the sum of \$_____; and be it further

3. *Resolved*, the House of _____ concurring, That the amount of the diocesan levy for the contingent expenses of the General Convention, in 1970, be set at a level adequate to produce the required sum for the said Office; and be it further

4. *Resolved*, the House of _____ concurring, That, until the 63rd General Convention (1970) shall have taken action with regard to a permanent Board of Directors for the Central Clergy Deployment Office, the responsibility and authority to inaugurate and supervise the operation of the said Office be delegated to the Joint Commission of the Deployment of the Clergy.

ANNEX TO THE INTERIM REPORT JOINT COMMISSION ON THE DEVELOPMENT OF THE CLERGY

Under the joint sponsorship of five Commissions and Committees of the General Convention, a nation-wide survey of parochial clergymen within the Episcopal Church was undertaken in July, 1968. An 11% random sample of all congregations in the 50 States (stratified by communicant strength) was chosen, and all clergymen serving in those congregations were included in the study. A total of 913 parochial clergymen, 13% of all parochial clergymen in 1967, were thus chosen. In order to test the representativeness of the sample, comparable data on all parochial clergymen were obtained from the records of The Church Pension Fund. It was found that there were no significant differences between the sample and the total spread of all parochial clergymen in the 50 States.

The study was divided into three phases, each dealing with a major area in the life and work of parochial clergymen.

Phase I—Salary Study dealt with the question, "How do the salaries of parochial clergymen compare with those of men in other occupations in the United States?" Information on the income of the 913 clergymen, as of December, 1967, was collected. It was found that the median cash stipend in 1967 was \$6,000.00. Subsequent reports of the salary study will be presented at the General Convention of 1970.

Phase II—Time Diary Study was concerned with the questions, "What does the clergyman do in his work? How is his time divided?" Of the 913 clergymen, 622 reported how they spent their time during four weeks in October, 1968. The average work-week for those reporting was 66.7 hours. Subsequent reports will be presented at the General Convention of 1970.

Phase III—Attitude Study dealt with the question, "What do parochial clergymen think and feel about their roles, their work, and the people with whom they work?" Of the clergymen chosen for the study, 608 filled out questionnaires designed to answer such questions in February, 1969.

The wives of the clergymen in the study, and three vestrymen from each congregation in the sample, were also sent attitude questionnaires.

The following questions, dealing with the deployment system, have been taken directly from the clergy and vestry questionnaires. Results of these questions have been prepared for the benefit of Special General Convention II by the Research Team for the Coordinating Research Committee.

A. From the Clergy Questionnaire

1. *Do you think the Diocesan Bishops should have greater or lesser control in the deployment and placement of the clergy?*

	% of Respondents
Bishops should have greater control	47
Situation should remain same	30
Bishops should have less control	15
Depends on Bishop	1
Other	2
Don't know, no response	4*

Almost $\frac{1}{2}$ of those responding say that the Bishops should have greater control in the system of deployment, while $\frac{3}{10}$ would prefer that the situation remain as it is at present. Only 15% think the Bishops should have less control in deploying and placing clergymen within the Church.

2. *What is your opinion of the present way in which clergymen are deployed and placed in the Episcopal Church?*

	% of Respondents
Disapprove	74
Approve of the system generally	15
Approve for me or my situation	5
Other	3
Don't know or no response	3

Of the sample, 97% responded to this question. Of these, about $\frac{3}{4}$ reported that they disapprove of the current system of deployment, while $\frac{1}{5}$ claimed that they approve of the system, either in general or for themselves as individuals.

3. *If you disapprove of the present deployment situation, give your reasons for disapproving.*

	% of Respondents
Haphazard placement, no control, subject to whim, chance, etc.	35
No concern for abilities, testing, evaluation, vocational interest or aptitude, etc.	15
System emphasizes charm, glamor, influence, etc.	4
Bishops have poor judgment, too much power, etc.	3
Vestries have poor judgment, lack of understanding, too much power	3
Other	19
Don't know or no response	20

* Note: The percentages throughout will vary from 99 to 101 because of the rounding off of decimals.

The largest percentage of clergymen (50) criticized the deployment system because of a lack of systematic and professional procedures.

4. *What changes, in the present system, if any, would you suggest?*

	% of Respondents
Some central clearing house, central control, national deployment system, etc.	33
Formal testing and evaluation procedures	11
Make more information available to and regarding clergy	10
Give Bishops more power	9
Diocesan clearing house	5
Provide vestries or parishes with better information	5
Standardized salaries	3
Maximum time limit, or minimum tenure, for clergymen to hold position	2
Internship periods	2
Other	20

A central clearing house constituted $\frac{1}{3}$ of the suggested changes in the deployment system mentioned by clergymen. Formal evaluation procedures, more information for and about clergymen, and more power for Bishops *vis-a-vis* deployment comprised another 30% of the responses.

5. *Have you ever seriously considered leaving the exercise of the ordained ministry of the Church?*

	% of Respondents
Yes	21
No	72
No Answer	7

One fifth of the 608 clergymen said that they have seriously considered leaving the ordained ministry, while more than 70% have never considered doing so.

6. *If you have considered leaving the exercise of the ordained ministry, what were/are your reasons?*

	% of Reasons Given
Feeling of being too restricted; frustration, desire for more freedom	25
Feeling of being useless, doing meaningless work; lack of ability	20
Financial and personal security	10
Theology of the Church: too conservative, too liberal, too confused, etc.	10
Church's or parish's lack of concern for social issues	6
Desire for different or more specific role	4
Health, age	1
Other	23

The most common reasons given for seriously considering leaving the ordained ministry of the Church were feelings of being too restricted or useless in doing one's work.

7. *If you have considered leaving the exercise of your ministry, what has deterred you from making such a move?*

	<i>% of Reasons Given</i>
Sense of calling, vocation, responsibility to remain, etc.	25
Affirmation of ordination	18
Acceptance of, or resignation to, present status—"grass isn't greener elsewhere"; "it's not that bad after all," etc.	14
Hope, faith, other general responses of this type	10
Loss of security, fear, temerity, etc.	10
Family considerations	3
Health, age	2
Other	19

A sense of calling or responsibility to remain and the affirmations of ordination were the most common reasons given for not leaving the ordained ministry, despite serious considerations for making such a move.

8. *Have you ever seriously considered leaving the parochial ministry?*

	<i>% of Respondents</i>
Yes	47
No	50
No Answer	3

Nearly 1/2 of the clergymen have seriously considered leaving the parochial ministry, while exactly 50% have never thought seriously of leaving.

9. *If you have ever seriously considered leaving the parochial ministry, what were/are your reasons?*

	<i>% of Reasons Given</i>
Inability to do what I want to do, frustration.	
General comments about lack of satisfaction, gratification, too much structure, etc.	32
Finances, personal or family security	12
Parishioners, lay persons, accused of apathy, hypocrisy, etc.	10
Parish questioned as a viable form of Church or ministry	8
Desire for a specialized ministry	8
Question calling or ability	6
Parish too demanding on personal life	5
Desire to continue education	2
Other	16

The percentages of reasons given indicate that generalized dissatisfaction is most often the cause given for seriously considering movement away from the parochial ministry.

10. *If you have considered leaving the parochial ministry, what has deterred you from making such a move?*

	<i>% of Reasons Given</i>
Sense of calling, vocation, responsibility to remain, etc.	19
Affirmation of present position, in spite of problems	17
Hope, faith, other general responses of this type	12
Lack of training, education, or skills to go elsewhere	12
Loss of security, fear, temerity, etc.	11
Resignation to situation	4
Family considerations	4
Health, age	2
Other	19

Thirty-six percent of the reasons given for remaining in the parochial ministry involve a sense of calling or responsibility, or affirmation of the present situation, despite its difficulties. Over $\frac{1}{4}$ of the responses concerned inability to go elsewhere, fear, or resignation to one's situation. Twelve percent of the responses expressed a vague feeling of hope or faith that the situation would improve. Six percent of the reasons given involved family, age, or health considerations.

11. *If you were to seek a change of position within the Church at this time, how would you most likely go about doing this?*

	<i>% of Respondents</i>
Contact Bishops	50
Contact other clergymen or other friends	10
Contact Bishops and other clergymen and any other	9
Contact Bishops and other clergymen	8
Other Church contacts—persons	3
Contact parishes, vacancies, laymen	2
Seminary contacts	1
Contact clergymen and any other	1
Other	9
Don't know or no response	7

Sixty-seven of the clergymen said the Bishop was among the persons they would contact if they wanted a change of position within the Church, and $\frac{1}{2}$ said they would contact only the Bishop. About 30% said they would contact other clergymen if they wanted to make such a move. Less than $\frac{1}{10}$ said they would contact other persons, seminaries, or parishes.

12. *If you had an open choice at this time, what position would you most prefer?*

	<i>% of Respondents</i>
I would prefer, above all else, to remain in my present position	32
Priest in a suburban church	12
Priest in a small-town church	11
Priest in an established big-city church	10
Chaplain in an institution	6
Non-stipendiary ministry, with full-time secular employment	4
Vicar of a mission	3
A non-parochial position in diocesan or national Church office	3
Instructor in a seminary	2
Priest in a low socio-economic or poor neighborhood	2
A secular post	2
Other	5
Don't know or no response	4

Ninety-six percent of the clergymen responded to this question. About $\frac{1}{3}$ of those responding said they would prefer to remain in their present position, while approximately $\frac{2}{3}$ indicated they would prefer a position other than the one they now hold.

B. From the Vestry Questionnaire

1. *How many times in your experience as a vestry member have you been involved in recruiting/employing/calling new clergymen for your parish or mission?*

	<i>% of Respondents</i>
Never	82
Once	12
Twice	3
Three Times	2
Four or more Times	1

Less than $\frac{1}{5}$ of the vestrymen have ever been involved in recruiting/employing/calling a new clergyman. The overwhelming majority have had no experience in such activities.

2. *Do you think that the present system of placement, calling, and deployment of clergymen in the Episcopal Church is satisfactory?*

	<i>% of Respondents</i>
Don't know	43
Yes	33
No	20
No response	4

The largest percentage of vestrymen said they do not know whether or not the current system of deployment of clergymen is satisfactory. About $\frac{1}{3}$ approve of the current system, while $\frac{1}{5}$ said they disapprove of it.

3. *Are there any features in the present system of filling vacant cures which you feel are satisfactory and commendable?*

	% of Respondents
Role of vestry or people as responsible for making choice, democratic method of choice	14
Role of Bishop in recommending/approving candidate	7
Priest and/or people free to decide whether they do/do not want change	6
System results in best man for job, or in election of men with particular qualities	1
Other	9
Don't know or no response	62

Over 60% of the vestrymen did not mention a single specific feature of the present system of calling as being commendable. Of those who did, the role of the vestry was noted most frequently.

4. *Are there any features in the present system that you would like to have changed?*

	% of Respondents
More information for vestries	6
Bishop too powerful	3
System of rotation/maximum tenure	3
Give missions more authority in choice	2
Can't change priest readily	2
Trial period	1
Other	14
Don't know or no response	69

Over $\frac{2}{3}$ of the vestrymen (69%) did not report any specific feature of the deployment system that they would like changed. Of the $\frac{1}{3}$ who did mention a specific feature, more information for vestries was the most common response.

APPENDIX 4

INTERIM

REPORT OF THE JOINT COMMISSION ON ECUMENICAL RELATIONS

By appointment by the Presiding Bishop and the President of the House of Deputies, after the General Convention of 1967, the following persons were named to the Joint Commission on Ecumenical Relations for the triennium 1968-1970:

Rt. Rev. John M. Burgess (Massachusetts)
Rt. Rev. Robert F. Gibson (Virginia), *Chairman*
Rt. Rev. G. Francis Burrill (Chicago)
Rt. Rev. Donald H. V. Hallock (Milwaukee)
Rt. Rev. Cedric E. Mills (Virgin Islands)
Rt. Rev. Lauriston L. Scaife (Western New York)
Rt. Rev. John M. Allin (Mississippi)
Rt. Rev. Richard S. M. Emrich (Michigan)
Rt. Rev. John S. Higgins (Rhode Island)
Rt. Rev. Edward R. Welles (West Missouri)
Rev. John V. Butler (New York), *Vice-Chairman*
Rev. James W. Kennedy (Southern Ohio), *Secretary*
Rev. Albert T. Mollegen (Virginia)
Rev. Edward R. Hardy (Connecticut)
Rev. Robert B. MacDonald (Pennsylvania)
Rev. Enrico C. S. Molnar (Los Angeles)
Rev. Arthur A. Vogel (Milwaukee)
Rev. Warner R. Traynham (Massachusetts)
Rev. William J. Wolf (Massachusetts)
Rev. John W. Hildebrand (Minnesota)
Dr. Paul B. Anderson (New York), *Treasurer*
Dr. Clifford P. Morehouse (South Florida)
Mr. Paul W. Philips (Northern Indiana)
Mrs. Penrose W. Hirst (Texas)
Mr. Sherwood W. Wise (Mississippi), in lieu of
N. Hamner Cobbs, deceased
Mrs. Sherman E. Johnson (California)
Dr. Charles R. Lawrence (New York)
Miss Marianne Micks (Southern Ohio)
Mr. J. L. Pierson (Missouri)
Dr. George A. Shipman (Olympia)

Ex officiis

Rt. Rev. John E. Hines, *Presiding Bishop*

Dr. Peter Day, *Ecumenical Officer*

Rev. John B. Coburn, *President of the House of Deputies*

Consultants

Rt. Rev. Stephen F. Bayne, Jr.

Rt. Rev. J. Brooke Mosley

The Commission organized by the election of Bishop Gibson as Chairman, Dr. Butler as Vice-Chairman, Dr. Kennedy as Secretary, and Dr. Anderson as Treasurer.

INTERIM REPORT

A full report of the work of the Joint Commission on Ecumenical Relations will be made to the 63rd General Convention, meeting in Houston in 1970. This interim report will be confined to the following items:

- A. A progress report of the Lutheran-Episcopal Dialogue;
- B. The ecumenical actions taken by the Lambeth Conference of 1968;
- C. A report on the "Consortia" task force; and
- D. A brief review of the ongoing work of the Council and the several Committees of the Joint Commission.

A. Lutheran-Episcopal Dialogue

By direction of the General Convention, the Joint Commission was assigned responsibility for initiating a Lutheran-Episcopal Dialogue during the triennium. At the first meeting of the Joint Commission, a Committee on Lutheran-Episcopal Dialogue was appointed, with Bishop Emrich of Michigan as its chairman. One preliminary meeting has been held, and, beginning this Fall, meetings twice a year of two-days duration each will be held, with the subject of the first dialogue to be "Meaning and Authority of the Scripture in the Life of the Church". Ten Lutherans and ten Episcopalians will be invited to each meeting. In addition to the five Joint Commission members of the Committee (Bishop Emrich, Dr. Hildebrand, Dr. Molnar, Mr. Pierson, and Dr. Day), the following five additional members were appointed by the Joint Commission: the Rev. Dr. Robert H. Whitaker of Michigan, the Rev. Dr. Jules L.

Moreau of Chicago, the Very Rev. Dr. Harvey H. Guthrie, Jr. of Massachusetts, the Rev. Dr. Reginald H. Fuller of New York, and the Rev. John G. G. Murdock of Long Island. The first meeting will be held in Detroit, with future meetings to be determined by the Committee as to time and place.

B. Ecumenical Actions of Lambeth

1. *Relations with the Orthodox Churches*

The Lambeth Conference of 1968 adopted three Resolutions on relations with the Orthodox Churches, as follows:

56. The Conference warmly welcomes the proposed resumption of the pan-Orthodox and pan-Anglican discussions which began in 1931.

57. The Conference welcomes the proposals concerning Anglican relations with the Orthodox and Oriental (Orthodox) Churches, urging joint biblical study with Orthodox theologians and dialogue at the local level.

58. The Conference recommends the circulation to all Anglican provinces of the report of the delegation to Bucharest in 1935 and of the terms in which this report was accepted and endorsed by the Convocations of Canterbury and York "as consonant with the Anglican formularies and a legitimate interpretation of the faith of the Church as held by the Anglican Communion".

Pursuant to the foregoing Resolutions, a copy of the Bucharest Statement* has been sent to every Bishop and Clerical and Lay Deputy. The Joint Commission proposes the following Resolution, which originated with the Council on Relations with Eastern Churches:

Whereas, In the providence of God, the Orthodox Communion and the Anglican Communion are taking up again the work of *rapprochement* which went forward so hopefully in the 1930's but which was interrupted by World War II and subsequent political turmoil; and

Whereas, The Bucharest Conference of 1935 made significant statements of agreement between Anglican and Rumanian Orthodox representatives on the Holy Eucharist, Tradition, Sacraments, and Justification, which were accepted and approved by the Convocations of Canterbury and York in the following year, and which the Lambeth Conference of 1968 has again called to the attention of the Churches of the Anglican Communion; therefore, be it

Resolved, the House of _____ concurring, That this Special General Convention endorse the report of the Bucharest Conference of Anglican and Rumanian Orthodox representatives in 1935, as, in the words of the Convocation of Canterbury, "consonant with Anglican formularies and a legitimate interpretation of the faith of the Church as held by the Anglican Communion"; and be it further

* See Annex I.

Resolved, the House of _____ concurring, That this Convention look forward in particular to the growth of a fuller and deeper common understanding between the Anglican Communion and the Orthodox Church on the meaning of the Holy Communion and all other subjects which will contribute to Christian unity.

2. *Anglican Consultative Council*

The Lambeth Conference adopted a Resolution proposing the establishment of an Anglican Consultative Council, as follows:

69. The Conference accepts and endorses proposals concerning the Anglican Consultative Council and its Constitution and submits them to the member Churches of the Anglican Communion for approval. Approval shall be signified to the Secretary of the Anglican Consultative Body not later than 31 October 1969.

At the request of the Presiding Bishop, the Joint Commission presents the following Resolutions for an "Anglican Consultative Council", to take the place both of the Lambeth Consultative Body and the Advisory Council on Missionary Strategy. Since the Lambeth Conference has specified that the approval of a two-thirds majority of member Churches and Provinces be required for the Council to become operative, and has asked that this Church's response be given not later than October 31, 1969, it is imperative that action be taken at Special General Convention II. The proposed Constitution of the proposed Anglican Consultative Council is attached to this report. (See Annex II.) The Resolutions are as follows:

Resolved, the House of _____ concurring, That the approval of this Church be, and is hereby, given to the participation of The Episcopal Church in a proposed Anglican Consultative Council; and be it further

Resolved, the House of _____ concurring, That this Church accede and subscribe to the proposed Constitution of the said Anglican Consultative Council; and be it further

Resolved, the House of _____ concurring, That the Representatives and Alternate Representatives of this Church, to be chosen in accordance with the Schedule of Membership set forth in the said Constitution, be elected by a concurrent action of the General Convention, originating in either House, on nomination by a Joint Nominating Committee composed of three Bishops and three Deputies; and be it further

Resolved, the House of _____ concurring, That at the first election of Representatives, two Representatives, and two Alternate Representatives, in the same Orders, be chosen for three-year terms, and one Representative, and one Alternate Representative in the same Order, be chosen for six-year terms; and that, thereafter, the terms of all Representatives and Alternate Representatives be for six years; and be it further

Resolved, the House of _____ concurring, That this Convention proceed to elect Provisional Representatives (one Bishop, one

Presbyter or Deacon, and one Lay Person) to represent this Church at any meeting of the said Council that may be called and held prior to the next regular meeting of the General Convention of this Church, such Provisional Representatives to serve until their successors be elected and qualified.

C. Consortia

A special task force has been appointed by the Executive Committee of the Joint Commission on Ecumenical Relations to make a careful study and appraisal of the many issues raised by the emergence of "Consortia" in the life of the Episcopal Church, particularly in its relations with the National and World Councils of Churches. "Consortia" are *ad hoc* alliances between Churches and other agencies for the purpose of dealing with specific concerns outside the framework of the Councils.

D. Structure of the Joint Commission

The Joint Commission is organized to fulfill its varied functions in one Council and nine Committees. The present list of officers is as follows:

1. *Council on Relations with Eastern Churches*
Bishop Scaife, *Chairman*; Rev. Mr. MacDonald, *Secretary*
2. *Committee on Relations with the Roman Catholic Church*
Bishop Hallock, *Chairman*; Rev. Dr. Vogel, *Secretary*
3. *Committee on Unity Consultations*
Bishop Gibson, *Chairman*; Dr. Day, *Secretary*
4. *Committee on Relations with Pentecostal and Conservative Evangelical Churches*
Bishop Welles, *Chairman*; Dr. Day, *Secretary*
5. *Committee on Councils of Churches*
Bishop Allin, *Chairman*; Rev. Dr. Kennedy, *Secretary*
6. *Committee on Jewish-Episcopal Dialogue*
Bishop Burrill, *Chairman*; Mrs. Johnson, *Secretary*
7. *Theological Committee*
Rev. Dr. Vogel, *Chairman*; Rev. Dr. Hardy, *Secretary*
8. *Committee on the Wider Episcopal Fellowship*
Bishop Higgins, *Chairman*

9. *Lutheran-Episcopal Dialogue*
Bishop Emrich, *Chairman*; Dr. Day, *Secretary*
10. *The Executive Committee*
Bishop Gibson, *Chairman*; Rev. Dr. Kennedy, *Secretary*,
Dr. Anderson, *Treasurer*

E. Summary

The full work of the Joint Commission for this triennium will appear in the triennial report to the 63rd General Convention, which will be held in Houston in 1970. However, it is to be noted that in every phase of the Joint Commission's manifold responsibilities there has been an ever-growing increase in the work of the several Committees and the Council. This has been particularly true of the Committee on Consultation on Church Union. The next annual meeting of the Joint Commission will be set to follow immediately after the next meeting of the Consultation in St. Louis in March, 1970, in order to deal with the proposed plan of union which, it is expected, will be referred to the participating Churches, for study, from that meeting.

Dr. Day and Mr. Cosby continue to run the ecumenical office with efficiency, giving much of their time to an endless round of consultations in all parts of the Church relating to ecumenical matters and the course of our unity discussions.

The Executive Committee of the Joint Commission continues to have an annual consultation with the Anglican Church of Canada concerning matters of mutual interest in the area of ecumenicity and Church unity, as well as such Anglican matters as the North American Council, just formed, which includes, not only Canada and the United States, but the West Indies.

Respectfully submitted,

The Joint Commission on Ecumenical Relations

John M. Allin
Paul B. Anderson
John M. Burgess
G. Francis Burrill
John V. Butler
Richard S. M. Emrich
Robert F. Gibson
Donald H. V. Hallock
Edward R. Hardy
John S. Higgins

John W. Hildebrand
Eleanor Derby Hirst
Jean H. Johnson
James W. Kennedy
Charles R. Lawrence
Robert B. MacDonald
Marianne Micks
Cedric E. Mills
Albert T. Mollegen
Enrico C. S. Molnar

Clifford P. Morehouse
Paul W. Philips
John L. Pierson
Lauriston L. Scaife
George A. Shipman

Warner R. Traynham
Arthur A. Vogel
Edward R. Welles
Sherwood W. Wise
William J. Wolf

ANNEX I "THE BUCHAREST DOCUMENTS"

A. Synodical Statements

1. *Rumania, 1936*

On March 20, 1936, the Sacred Synod of the Orthodox Church of Rumania resolved as follows:

RESOLUTION

Of the Sacred Synod concerning the Validity of the Anglican Orders

Session of March 20, 1936

The Patriarch, His Beatitude Miron Critea, *presiding*
Secretary: Bishop Veniamin

His All Holiness the Patriarch of Constantinople having notified the Sacred Synod that he had recognized the Validity of Anglican Orders, and having requested our Sacred Synod to examine that question and to inform him in reply of its opinion:

1. Accordingly, the Sacred Synod of the Orthodox Church of Rumania replied in 1925:

- a. That from the historical point of view no obstacle exists to the recognition of the Apostolic succession of Anglican orders
- b. That from the dogmatic point of view the validity of Anglican orders depends upon the Anglican Church itself and especially upon whether or not that Church recognizes Holy Orders to be a Mystery (Sacrament)

In order to explain the doctrine of the Anglican Church concerning Holy Orders, a Delegation of four bishops and six theologians were sent to Bucharest by the Archbishop of Canterbury (Dr. Cosmo Lang) and from June 1-8, 1935, made such explanations to the Commission of Bishops and of expert professors of our faculties in theology appointed by our Sacred Synod.

The Rumanian Commission sets before the Anglican Delegation a statement of Orthodox doctrine concerning the Mystery of Holy Orders.

In view of the fact that the Anglican Delegates accepted without reservation the doctrine of the Orthodox Church in regard to the Sacrament of Holy Orders after the Rumanian Commission had expressed it in all its points of importance and in its full sacramental character as one of the Seven Mysteries.

The Sacred Synod of the Orthodox Church of Rumania resolved the adoption of the recommendations of its Commission, viz:

"Having considered the conclusions of the papers on the Apostolic Succession, Holy Orders, Holy Eucharist, Holy Mysteries in general, and Tradition and Justification,

"And having considered the declarations of the Anglican Delegation on these questions, which declarations are in accordance with the Doctrine of the Orthodox Church,

"The Rumanian Orthodox Commission unanimously recommends the Holy Synod (of the Rumanian Orthodox Church) to recognize the validity of the Anglican orders".

It is to be understood that the above resolution will become definitive as soon as the final authority of the Anglican Church ratifies all the statements of its delegations concerning the Mystery of Holy Orders in regard to the points of importance comprised in the doctrine of the Orthodox Church.

2. This decision is to be communicated to His All Holiness the Ecumenical Patriarch of Constantinople and the Archbishop of Canterbury, the Primate of the Anglican Church.

3. At the same time the Sacred Synod of the Orthodox Rumanian Church expresses its great joy inasmuch as Divine Providence prepared the way that the representatives of the Anglican Church might be able to show us what effective and definitive steps have been taken towards establishing clearly their teaching to be in harmony with that of the Orthodox Eastern Church which is the faithful depository of the Christian Faith in all its Apostolic purity.

May this approach be of great use in the path shown by Our Common Saviour Jesus Christ in His words "That they all may be one".

4. In conclusion the Rumanian Church prays from its soul that such exploratory meetings may be continued in the future until the Holy Spirit pour out His Grace to make clear the doctrines of the Anglican Church to be in complete agreement with the doctrines of the Orthodox Ecumenical Church.

In confirmation the Seal of the Sacred Synod of the Orthodox Church of Rumania.

Hieromonk

Callist Radulescu.

The English Convocations provided the requested ratification as follows:

2. *York*. The Convocation of York resolved *nem. con.* on the report of the delegation to Rumania, May 28, 1936,

That this Synod thankfully accepts and approves the report, and trusts that it may lead to yet closer relations with the Rumanian Church and other branches of the Orthodox Communion. (*York Journal of Convocation*, May, 1936, p. 6)

3. *Canterbury*. The two Houses of the Convocation of Canterbury resolved on January 22, 1937 (*nem. con.* in the Upper House and 104-6 in the Lower),

That inasmuch as the Report of the Conference at Bucharest between the Rumanian Commission on Relations with the Anglican Communion and the Church of England Delegation appointed by the Archbishop of Canterbury is consonant with Anglican formularies and a legitimate interpretation of the faith of the Church as held by the Anglican Communion, this House accepts and approves of the Report. (*Chronicle of Convocation of Canterbury*, May, 1937, p. 71)

B. Doctrinal Statements

The "Church of England Delegation" to Rumania, headed by Bishop Hicks of Lincoln, consisted of three Bishops and five priests, and, as assessors, the Archbishop of Dublin and "the Rev. Professor Dr. Frank Gavin of the American Episcopal Church, Member of the Council of Ecclesiastical Relations of the American Episcopal Church".

It was cordially received at Bucharest and met with a similar Rumanian Commission from June 1, to June 8, 1935. Its general program was the consideration of the statements made at Lambeth in 1930, as published in the report of the Lambeth Conference, and reported to the Rumanian Synod by Metropolitan Nectarie of Bukovina. Papers were read on a number of topics, on five of which formal statements were noted.

In response to an enquiry about the Thirty-Nine Articles, the Anglican Delegation stated that

"The Doctrine of the Anglican Church is authoritatively expressed in the Book of Common Prayer, and that the meaning of the XXXIX Articles must be interpreted in accordance with the Book of Common Prayer (See Lambeth Conference, 1930, p. 139) and that therefore the XXXIX Articles are to be regarded as a document secondary to the Book of Common Prayer."

On the Holy Eucharist

1. At the Last Supper, our Lord Jesus Christ anticipated the sacrifice of His death by giving Himself to the Apostles in the form of bread blessed by Him as meat and in the form of wine blessed by Him as drink.

2. The sacrifice offered (*prosenechtheisa*) by our Lord on Calvary was offered once for all, expiates the sins as well of the living as of the dead, and reconciles us with God. Our Lord Jesus Christ does not need to sacrifice Himself again.

3. The sacrifice on Calvary is perpetually presented in the Holy Eucharist in a bloodless fashion (*anaimachtos*) under the form (Rumanian, *sub chipul*) of bread and wine through the consecrating priest and through the work of the Holy Ghost in order that the fruits of the sacrifice of the Cross may be partaken of by those who offer the Eucharistic Sacrifice, by those for whom it is offered, and by those who receive worthily the Body and Blood of the Lord.

4. In the Eucharist the bread and wine become by consecration (*metabole*) the Body and Blood of our Lord. How? This is a mystery.

5. The Eucharistic bread and wine remain the Body and Blood of our Lord as long as these Eucharistic elements exist.

6. Those who receive the Eucharistic bread and wine truly partake of the Body and Blood of Our Lord.

On Tradition

The Revelation of God is transmitted through the Holy Scriptures and the Holy Tradition.

We agree that by Holy Tradition we mean the truths which come down from Our Lord and the Apostles and have been defined by the Holy Councils or are taught by the Fathers, which are confessed unanimously and continuously in the Undivided Church and are taught by the Church under the guidance of the Holy Spirit.

On the Sacraments

We agree that Baptism and the Holy Eucharist, the first as introducing us into the Church, the second as uniting us with Christ and through Him with the Invisible Church, are pre-eminent among the Divine Mysteries. We agree that, because Holy Scripture and Tradition witness to their origin, Confirmation, Absolution, the Marriage Blessing, Holy Orders, and the Unction of the Sick, are also Mysteries in which, an outward visible sign being administered, an inward spiritual grace is received.

On Justification

By the redeeming action of our Lord Jesus Christ, mankind has become reconciled to God. Man partakes of the redeeming grace through faith and good works, and reaches through the working of the Holy Ghost, the Lord and Giver of Life, sanctification by means of the Church and the Holy Sacraments.

ANNEX II
ANGLICAN CONSULTATIVE COUNCIL
PROPOSED CONSTITUTION

Functions

1. To share information about developments in one or more Provinces with the other parts of the Communion and to serve as needed as an instrument of common action.

2. To advise on inter-Anglican, provincial, and diocesan relationships, including the division of Provinces, the formation of new Provinces and of Regional Councils, and the problems of extra-provincial Dioceses.

3. To develop as far as possible agreed Anglican policies in the world mission of the Church and to encourage national and regional Churches to engage together in developing and implementing such policies by sharing their resources of manpower, money, and experience to the best advantage of all.

4. To keep before national and regional Churches the importance of the fullest possible Anglican collaboration with other Christian Churches.

5. To encourage and guide Anglican participation in the ecumenical movement and the ecumenical organizations; to co-operate with the World Council of Churches and the world confessional bodies on behalf of the Anglican Communion; and to make arrangements for the conduct of pan-Anglican conversations with the Roman Catholic Church, the Orthodox Churches, and other Churches.

6. To advise on matters arising out of national or regional Church union negotiations or conversations and on subsequent relations with united Churches.

7. To advise on problems of inter-Anglican communication and to help in the dissemination of Anglican and ecumenical information.

8. To keep in review the needs that may arise for further study and, where necessary, to promote inquiry and research.

Constitution

Membership

1. The Council shall be constituted initially with a membership according to the Schedule below. With the assent of two-thirds of the Metropolitans, it shall have power to make alterations in the Schedule as changing circumstances may require.

2. Members shall be chosen as provincial, national, or regional machinery provides. Alternates shall be named by each Church and shall be invited to attend if a Church would otherwise be unrepresented for a whole session of the Council.

3. The Council shall have power to co-opt as set out in the Schedule of Membership.

4. The term of office for members appointed according to the Schedule, and for co-opted members, shall be six years. Except as provided in the recommendation below for the initial period, members shall be ineligible for immediate re-election. Bishops and other clerical members shall cease to be members on retirement from ecclesiastical office, and all members shall similarly cease to be members on moving to another regional Church or Province of the Anglican Communion. Casual vacancies shall be filled by the appointing bodies, and persons thus appointed shall serve for the unexpired term.

5. The Council shall have the right to call in advisers, Anglicans or others, at its discretion.

Officers

(a) The Archbishop of Canterbury shall be President of the Council and, when present, shall preside at the inaugural session of each meeting of the Council. He shall be *ex officio* a member of its committees.

(b) The Council shall elect a Chairman and Vice-Chairman from its own number, who shall hold office for six years.

(c) The Council shall appoint for a specified term a Secretary, who shall be known as the Secretary General of the Council, and shall determine his duties.

Frequency of Meetings

The Council shall meet every two years at the call of the Chairman in consultation with the President and the Secretary General.

Standing Committee

The Council shall appoint a Standing Committee of nine members, which shall include the Chairman and Vice-Chairman of the Council. The Secretary General shall be its Secretary. The Standing Committee shall meet annually. It shall have the right to call advisers.

Locality of Meetings

As far as possible, the Council and its Standing Committee shall meet in various parts of the world.

Budget

The Council shall produce an annual budget, including the stipend and expenses of the Secretary General, his staff, and office, and this shall be apportioned among the member Churches of the Anglican Communion.

Amendment of the Constitution

Amendments to this Constitution shall be submitted by the Council to the constitutional bodies of the member Churches and must be ratified by two-thirds of such bodies.

N.B. It is recommended that, in order to provide for continuity in Council membership, at the beginning one-third of the delegates shall be appointed as elected for a two-year period, one-third for a four-year period, and the remaining third for a single period of six years. Those elected for a two-year or four-year period shall be eligible for appointment for one further period of six years. Thereafter all appointments or elections shall be for six years.

Schedule of Membership

The membership of the Council shall be as follows:

- (a) The Archbishop of Canterbury
- (b) Three from each of the following, consisting of a Bishop, a Priest or Deacon, and a Lay Person:

- The Church of England
- The Episcopal Church in the United States of America
- The Church of India, Pakistan, Burma, and Ceylon
- The Anglican Church of Canada
- The Church of England in Australia.

(c) Two from each of the following, consisting of a Bishop, and a Priest, Deacon, or Lay Person:

The Church in Wales
The Church of Ireland
The Episcopal Church in Scotland
The Church of the Province of South Africa
The Church of the Province of West Africa
The Church of the Province of Central Africa
The Church of the Province of East Africa
The Church of the Province of Uganda, Rwanda, and
Burundi
The Church of the Province of New Zealand
The Church of the Province of the West Indies
Nippon Sei Ko Kai
The Archbishopric in Jerusalem
The Council of the Church of South-East Asia
The South Pacific Anglican Council
Latin America
Any Province of the Anglican Communion not at present
represented.

(d) Co-opted members. The Council shall have power to co-opt up to six additional members, of whom at least two shall be women and two lay persons not over 28 years of age at the time of appointment.

APPENDIX 5

INTERIM REPORT OF THE STANDING LITURGICAL COMMISSION

The General Convention of 1967 authorized for trial use throughout the Church *The Liturgy of the Lord's Supper, The Celebration of Holy Eucharist, and Ministration of Holy Communion* (Prayer Book Studies XVII, published by the Church Pension Fund.) The trial use of the service was authorized as an alternative to The Order for Holy Communion in the Book of Common Prayer, and all matters pertaining to the conditions of trial use, such as frequency of use, duration of the trial, and the like, were specifically placed under the direction of diocesan Bishops.

A. The Conduct and Organization of Trial Use

1. *The Purpose of Trial Use*

The purpose of trial use, as was pointed out in *Prayer Book Studies XV: The Problem and Method of Prayer Book Revision* (Church Pension Fund, 1961), is to remove the process of liturgical revision from the realm of purely theoretical discussion and to provide a basis of judgment in terms of actual experience; trial use makes it possible to subject a proposed rite to the test of responsible and controlled experimentation over a period of time sufficient to reveal both its merits and its shortcomings; and, finally, trial use provides an opportunity for every member of the Church to voice his reaction, thus minimizing the risk that a relatively small number of revising "experts" or powerful committee leaders would dominate the course and results of the process of revision.

2. *Measures taken by the Standing Liturgical Commission*

With a view to drawing the fullest advantage from these benefits of trial use, the Standing Liturgical Commission took the following measures:

(1) Diocesan Liturgical Commissions

In its initial "Guidelines" to diocesan Bishops, the Commission urged the appointment, where they did not exist before or were inactive, of diocesan liturgical commissions, to assist the Bishops in the conduct of trial use and in the evaluation of its results. Almost all Dioceses and Missionary Districts now have functioning

liturgical commissions. They have made, and are now increasingly making, an invaluable contribution to the effectiveness of the program of trial use.

(2) Questionnaires on Trial Use

The Commission designed two Questionnaires: one for the use of the laity; another for the use of the clergy. Over 1,500,000 Questionnaires for the laity and over 10,000 Questionnaires for the Clergy have been distributed through diocesan liturgical commissions. The Commission was at pains to point out that the Questionnaires were not intended to secure statistical or numerical results. They were not to be used as ballots "for" or "against" the Trial Liturgy; nor were they to be used as "tests" of the respondents, whereby the answers to certain questions might be weighted for or against the opinions expressed in reply to other questions. The Questionnaires were to be regarded solely as a convenient instrument of communication between the "man in the pew" and the Standing Liturgical Commission. Nor was there anything compulsory or obligatory in the completion of the Questionnaires. They were made available, to be completed on a purely voluntary basis by those who felt that they had something to say, and wished to say it. Communicants were asked specifically to say what they liked best about the Trial Liturgy and what they disliked most, and they were invited to submit suggestions.

To make it possible even for the poorer and smaller Dioceses to have a full share in this Church-wide consultation, the first 5,000 Questionnaires for the Laity were given to each Diocese free of charge, and the next 10,000 at one-half the cost of printing.

The Questionnaires for the Clergy were furnished free of charge. They were far more detailed than those for the laity, on the theory that all members of the clergy were more or less experienced practitioners in the liturgy and were to be regarded, in a sense, as experts in the conduct of public worship. The Questionnaires for the Clergy included a Supplementary Questionnaire on Music and the Trial Liturgy, prepared in co-operation with the Joint Commission on Church Music.

(3) Tabulation of Results

The Questionnaires for the Laity were to be tabulated by a small group in each parish. The local tabulations, together with the individual Questionnaires, were then to be sent to the diocesan liturgical commissions. There the results for the entire Diocese were to be tabulated and analyzed, and these summaries, together with the individual Questionnaires, were then to be transmitted

to the Co-ordinator for Prayer Book Revision of the Standing Liturgical Commission for final summary and tabulation.

By the beginning of June 1969, 27 Dioceses had sent in the results of the first period of trial use. However, not all Dioceses have yet completed their first period of trial use; and in some cases, the initial period was for one whole year. In other cases, there was a late start in introducing the trial liturgy. Again, there were unavoidable delays in returning Questionnaires and in tabulating the results. The Standing Liturgical Commission intends to report on the results of trial use to the regular meeting of the General Convention in 1970. Yet, even now, on the basis of preliminary and fragmentary returns the experience of the laity and clergy throughout the Church in the actual use of the Trial Liturgy has helped to identify several problem areas. These are discussed in Part B of this Report.

(4) Consultants

In addition to suggesting the appointment of diocesan liturgical commissions, and preparing the Questionnaires for laity and clergy, the Standing Liturgical Commission nominated some 250 Consultants from all parts of the Church to assist it in its task of Prayer Book revision. The Consultants include Bishops, Priests, and lay men and women. They are a representative cross-section of the Church, and for the most part they are knowledgeable in liturgical matters. The Bishops among them were appointed by the Presiding Bishop; the priests and lay persons by the President of the House of Deputies, on the nomination of the Standing Liturgical Commission.

The total group of Consultants includes some poets, a number of writers, teachers, musicians, businessmen, lawyers, housewives, many active priests, not a few young people, and a few retired priests. Some of the Consultants are scholars of unquestioned distinction and eminence. Many of the Consultants have served as Deputies to the General Convention. The Commission also invited a group of 14 distinguished members of other Communion to act as Reader-Consultants and to give the Commission the benefit of their views and an ecumenical perspective.

Of the total group of Consultants, 64 serve as members of the 14 *Drafting Committees* set up by the Standing Liturgical Commission to assist it in preparing drafts of various sections of a future Prayer Book. Each of the Drafting Committees is chaired by a member of the Standing Liturgical Commission. This ensures constant liaison and co-ordination between the work of the Drafting Committees and the views and directives of the Commission.

The majority of the 250 Consultants serve as *Reader-Consultants*. Together with the members of Committees, they receive all the materials prepared by the 14 Drafting Committees, and they are invited to submit comments and suggestions. These are carefully studied by the respective Drafting Committees and thus the knowledge, the experience, and the judgment, of a large and representative group of Churchmen is an ever-present and highly creative factor in the work of the Drafting Committees and of the Standing Liturgical Commission itself. A high percentage of comments from the Consultants has to do with the Trial Liturgy and the efforts of the Drafting Committee on the Eucharist to revise and enrich the service of Holy Communion.

(5) General Correspondence

A further resource in gauging the mind of the Church is the unending stream of correspondence from individual Churchmen, both laymen and clergymen, addressed to the Presiding Bishop, the Standing Liturgical Commission, and individual members of the Commission, expressing their own personal reactions to the Trial Liturgy, or the reactions of their friends and parishioners.

(6) Publications

For the sake of completeness, mention should be made of the extensive comments on the Trial Liturgy which have appeared, and continue to appear, in various Church periodicals and in separate studies. These also are carefully noted and taken into account as representative of the thinking of the Church.

(7) Conclusion

Summarizing this review of the measures taken by the Standing Liturgical Commission, we may say that never in the history of the Episcopal Church has there been an effort of comparable scope and intensity to ascertain the mind of the Church at all levels of experience and competence, and to involve all who wish to take advantage of the invitation in the processes of liturgical revision and renewal.

Naturally, only a small percentage of the membership of the Church has so far responded in terms of completed Questionnaires or direct correspondence. This is always the case, whether in general or public opinion surveys; or in national, State, or local politics; or even in meetings for shareholders of large corporations. But the opportunity to share in the process was made available to every parishioner and clergymen. No one who wished to say anything at all about the Trial Liturgy whether "for" or "against", was denied

the right to do so. No letter addressed to the Standing Liturgical Commission remained unread or passed unnoticed. Every idea and suggestion has received a thoughtful hearing.

This process of Church-wide consultation has not ended. The Standing Liturgical Commission has every reason to believe that all Dioceses and Missionary Districts will submit the results of their experiences of Trial Use.

Right up to the opening of the General Convention of 1970, criticisms, reactions, and suggestions, will continue to be received, studied, and taken into account.

B. Preliminary Results of Trial Use

1. Major Areas of Concern

It was indicated above that, even before the end of the triennium 1967-1970, the preliminary reactions of the Laity and Clergy to the experience of Trial Use had clearly identified four major areas of concern, even on the part of those who reacted most favorably to the Trial Liturgy. These areas of concern are

- (1) the Prayer of Intercession,
- (2) the obligatory use of the Penitential Order on only 5 days of the year,
- (3) the ceremony of the Peace and its placement in the service, and
- (4) the absence of a priestly blessing at the end.

The Standing Liturgical Commission considers that action should be taken in these matters before the end of the three-year period of Trial Use, to respond to the clearly expressed views of lay communicants and clergymen. Such a response would make it possible to allay anxieties and to make the remaining period of Trial Use more meaningful and creative by allowing the maximum of flexibility in the further use of the Trial Liturgy.

2. Other Matters of Concern

Four other points resulting from the experience of Trial Use were brought to the attention of the Standing Liturgical Commission through Questionnaires and direct correspondence. Three of them are simple matters needing clarification, and one involves the permission to replace one word used in the Trial Liturgy by another word, suggested by many lay persons and clergymen as being more

acceptable to worshippers. These four matters are also included in the Commission's response to the experience of Trial Use.

The Commission, however, has no authority to alter the text of the Liturgy approved for trial use by the General Convention. It has decided, therefore, to ask Special General Convention II to authorize certain changes in the already approved text of the Trial Liturgy.

The text of a recommended Resolution is given below (See Part E, Resolution #1). To it are appended the eight changes proposed by the Commission in the order in which these points occur in the approved text of *The Liturgy of the Lord's Supper* (*Prayer Book Studies XVII*).

The eight changes appended to the Resolution are not to be regarded as exhausting all the changes which may eventually be proposed in the Trial Liturgy, when all the results of trial use are in. In the Commission's view, they represent those matters to which an early response may appropriately be made before all the results of trial use have been tabulated. Furthermore, the changes do not involve any extensive alteration of the text of the Trial Liturgy, and do not, therefore, require the expense and delay of reprinting the whole booklet. This was one consideration the Commission had clearly in mind in deciding to propose the alterations which follow.

C. Collaboration on Common Texts and Forms

The Standing Liturgical Commission has considered it desirable to seek the support and approval of the General Convention for collaboration with other Christian Churches in developing a common mind in respect of certain liturgical texts and basic liturgical structures which are shared by the Churches. With this end in view, the Standing Liturgical Commission recommends to the General Convention the adoption of Resolution #2, below.

D. The "COCU Liturgy"

The Consultation on Church Union, of which this Church was a constituting Communion, and in which it continues to participate, has, through its Commission on Worship, produced and issued an Order for Worship. It is not the purpose of the service or the intention of the Commission which produced it, to supplant the liturgies now in use in the several Churches of the Consultation; but, rather, to enrich the "unity in diversity" of the several traditions.

The Standing Liturgical Commission, and its Drafting Committee on the Eucharist, have examined the rite carefully, and have used it experimentally. At the meeting of the Commission, June 6-8, 1969, it was decided to recommend to Special General Convention II, that the said Order for Worship be authorized for trial use in the Church, under the direction of the diocesan Bishops. See Resolution #3, below.

E. Recommendations

Resolution #1

Whereas, The General Convention of 1967 authorized for trial use throughout the Church, as an alternative to the Order for the Holy Communion in the Book of Common Prayer, under the direction of diocesan Bishops, *The Liturgy of the Lord's Supper, Celebration of Holy Eucharist and Ministration of Holy Communion*; and

Whereas, The Standing Liturgical Commission, as a result of responses to the experience of trial use, both from clergymen and lay persons, has considered and recommends certain changes in the trial-use text; now, therefore be it

Resolved, the House of _____ concurring, That this Special General Convention approve the attached schedule of variations and substitutions in *The Liturgy of the Lord's Supper* for trial use throughout the Church, for the balance of the present triennium.

SCHEDULE OF VARIATIONS AND SUBSTITUTIONS IN THE LITURGY OF THE LORD'S SUPPER

(All page numbers refer to The Church Pension Fund edition.)

1. THE PENITENTIAL ORDER

[The following rubrics replace the last rubric on page 19.]

The Penitential Order is a normal part of the service, but it may be omitted on appropriate occasions.

The Order may be said at any of the following places:

(1) Before the service, (2) Immediately following the Summary of the Law, or (3) Before the Prayer of Intercession (If the Peace is exchanged at this point, it will follow the Penitential Order.)

If there is no Communion, the phrase in the Invitation, "draw near with faith to receive the Holy Sacrament, and", shall be omitted.

Whenever the Penitential Order is used, "The Comfortable Words" may be used or omitted.

2. THE PEACE

[The following rubrics and directions are to be inserted on page 9.]

The Peace may be exchanged at any one of the following places: (1) Immediately before the Collect for Purity, (2) Immediately before the Prayer of Intercession, (3) Between the Prayer of Intercession and the Offertory, (4) Immediately before the administration of Communion (before or after the sentence of invitation), (5) At the conclusion of the service, following the dismissal. The formula printed on page 9 is the traditional form, but in the exchange of the Peace among the People, any appropriate greeting in the Name of the Lord is allowable.

Although it is desirable that some manual act accompany the exchange, the form and manner of such acts, if any, are not prescribed.

3. THE OLD TESTAMENT LESSON AND THE EPISTLE

[The following is to be added to the rubric under "The Collect" on page 6.]

A Lesson from the Old Testament may be read before the Epistle or instead of it.

4. THE SERMON

(The following rubric is to be inserted under the heading, "The Sermon", on page 7.)

A Psalm or Hymn may be said or sung before or after the Sermon.

5. THE PRAYER OF INTERCESSION

[Replace the rubric immediately above the heading, "The Prayer of Intercession", on page 9, with the following rubrics and text.]

The Deacon or Priest, or some other person or persons appointed, shall lead the People in a prayer of intercession using one of the following alternatives:

- (1) The Prayer of Intercession as it appears on pages 9 to 12; *provided*, if the Penitential Order has been used, the penitential suffrage on page 11 may be omitted;
- (2) The Prayer of Intercession on pages 9 to 12, but omitting all purpose clauses beginning with the word "that";
- (3) The following Prayer of Intercession, it being understood that

- (a) Special intentions may be introduced after any suffrage with the words, "and especially for . . .";
- (b) After each suffrage and response a brief silence may be observed.

ALTERNATIVE PRAYER OF INTERCESSION

IN PEACE let us pray to the Lord:

For all people in their daily life and work,

We pray to thee.

Lord, hear our prayer.

For our families, friends and neighbors, and for those who are alone,

We pray to thee.

Lord, hear our prayer.

For those who serve our community, state, and nation

We pray to thee.

Lord, hear our prayer.

For those who work for justice, freedom and peace among the nations,

We pray to thee.

Lord, hear our prayer.

For our just and proper use of the natural riches of the world,

We pray to thee.

Lord, hear our prayer.

For all who are in danger, sorrow, need, sickness, or any other trouble,

We pray to thee.

Lord, hear our prayer.

For the victims of hunger, fear, injustice, and oppression,

We pray to thee.

Lord, hear our prayer.

For all who minister to the suffering, the friendless, and the needy,

We pray to thee.

Lord, hear our prayer.

For those who proclaim the Gospel, and for all who seek the truth,

We pray to thee.

Lord, hear our prayer.

For the unity and peace of all Christian people,

We pray to thee.

Lord, hear our prayer.

For Bishops and other Ministers, and all who serve thee in thy Church,

We pray to thee.

Lord, hear our prayer.

((Here opportunity may be given to the members of the congregation to ask the prayers and share the thanksgiving of those present.))

For all who have departed this life, we pray to thee.

Lord, hear our prayer.

We give thanks for all thy saints and servants in time past (especially N. whom we honor this day). Grant us, we pray thee, to share with them thine everlasting kingdom.

Lord, hear our prayer.

Lord, forgive us our sins.

*And amend our lives according to thy Word.
Amen.*

6. THE BREAKING OF THE BREAD

[The following rubric and text are to be inserted after the first rubric under the above heading on page 17.]

Then shall be sung or said the following anthem, or some other proper hymn:

(Alleluia) Christ our passover is sacrificed for us:

Therefore let us keep the feast. (Alleluia)

Blessed is He who comes in the Name of the Lord.

Hosanna in the highest.

From Ash Wednesday until Easter Even, *Alleluia* shall be omitted.

7. THE INVITATION TO COMMUNION

[Add the following rubric immediately after the first rubric on page 17.]

Instead of "Holy Things for the People of God", the Priest may say, "The Gifts of God for the People of God: . . .".

After this, the Priest shall make his own communion.

8. THE DISMISSAL

[Add the following rubric at the bottom of page 18.]

In place of the foregoing, the following procedure may be followed: The Priest, or the Bishop if he is present, may bless the People, and the Priest or the Deacon shall dismiss them as follows:

Go forth into the world in peace, rejoicing in the power of the Spirit.

Thanks be to God.

Resolution #2

Resolved, the House of _____ concurring, That the Standing Liturgical Commission, having been designated by the 62nd General Convention as its instrument for the revision of the Book of Common Prayer, and being engaged in the prosecution of that task pursuant to a plan approved by said General Convention, be, and the same is hereby, authorized

- (1) To explore and take advantage of all opportunities for collaboration, on both the national and international levels, by consultations and otherwise, with comparable bodies related to other Christian Communion groups that are likewise working for liturgical reform; and
- (2) To seek agreement with the aforementioned groups in respect of those essential structures and basic formularies of sacramental and liturgical rites which are shared in common, whether deriving from the Holy Scriptures or from the universal tradition of the Church.

Resolution #3

Resolved, the House of _____ concurring, That this Special General Convention authorize, subject to the approval of the several diocesan Bishops, for trial use in special circumstances of ecumenical worship, or for use in special study sessions, that certain document entitled, "An Order of Worship for the Proclamation of the Word of God and The Celebration of The Lord's Supper", published by Forward Movement Publications and copyright, 1968, by the Executive Committee of the Consultation on Church Union; *provided*, that an ordained Priest of this Church is the celebrant, or one of the celebrants at a con-celebrated service; and *provided further*, that the rubric on page 35 of the said document, concerning the reverent disposition of the blessed Elements be scrupulously observed.

APPENDIX 6

INTERIM REPORT OF THE MUTUAL RESPONSIBILITY COMMISSION

The Mutual Responsibility Commission makes this Interim Report in three categories: A. Special General Convention II; B) Inter-Anglican Relationships; C) MRI Conferences:

A. Special General Convention II

The Mutual Responsibility Commission proposed to the 62nd General Convention that there be an "adjourned" Convention in the Summer of 1969. This proposal later took the form of Special General Convention II and liaison membership between the Commission and the Advisory Committee on Agenda has made this a major concern of the Commission during the past two years. The Commission has supported the plans for the Special Convention with manpower and money, in order to insure that the Notre Dame Convention may be a unitive event in the life of this Church.

We urge the Special Convention to weigh carefully the implications of the many proposals it will receive for the alteration of several organizational aspects of the Church's life. We hope that the Convention will transmit to the appropriate agencies recommendations which pertain to at least the following:

a) *Biennial General Conventions*

We urge that Special General Convention II will consider the question of having regular meetings of the General Convention every two years, and transmit its recommendations to the staff of the General Convention, to the several Joint Commissions and to the Executive Council, with instructions to report to the 63rd General Convention in 1970.

The Commission feels that a change in this Church's national cycle from three years to two years is an imperative. Such a change will have implications for the internal budget of the General Convention, the staff of the General Convention, and the fiscal accounting policies of Executive Council. The constitutional provision of Article I, Sec. 2, proposed by this Commission and adopted on the first reading at Seattle, will make more frequent Conventions possible, if ratified on the second reading at Houston. Careful consideration should also be given to the year in which the biennial

cycle might become effective with due regard to the national climate in Presidential election years. It would appear that a biennial cycle might well commence in 1973.

The Convention should also consider the time of the year when it should regularly meet, the question being whether it wishes to continue to meet before a triennium is over, or whether it wishes to meet immediately after the close of a triennial (or biennial) period, in order to have a full accounting of the General Church Program. Canon 4, Sec. 1(b), as amended in Seattle, can only be complied with if the Convention meets immediately after the triennium. ("The Executive Council shall be accountable to the General Convention and shall render a full report concerning the work with which it is charged to each meeting of the said Convention.")

b) *Joint Commissions, Committees, other Boards and Agencies*

We urge that canonical provision be made to insure the cross-membership on all Committees, Commissions, Boards, and agencies. The present tendency of some is to operate in less than full co-operation with others.

We recognize that this is an attitudinal, as much as a canonical, matter, and therefore we urge the Executive Council to take much more seriously the liaison membership between its members and the Joint Commissions which was envisioned in the amendment of Canon 1, Sec. 2(c), at Seattle, pursuant to a proposal by this Commission.

B. Inter-Anglican Relationships

In the previous triennium, the Mutual Responsibility Commission had as a major concern the circulation and promotion of inter-Anglican, planned, "Projects for Partnership" from the office of the Executive Officer of the Anglican Communion; and the Commission's staff officer was a consultant to the Advisory Committee to the Executive Officer on projects and inter-Anglican consultations.

In this triennium, responsibility for projects has been picked up completely by the Executive Council and thus there has been less identification of the Commission with this effort. It becomes increasingly apparent, however, that additional promotion of this vital stream of overseas giving and relationships would be helpful, and therefore the Commission is supporting the admirable work of the Deputy for Overseas Relations and *The Episcopalian* in the promotion of a new list of "Projects for Partnership 1969-70".

C. National MRI Conferences

1. The Second Annual MRI Conference was held in Chicago May 9-11, 1968. Representatives from 75 Dioceses were present and the program was under the direction of the Rt. Rev. Francisco Reus-Froylan, of Puerto Rico, Chairman of the Commission, and Mr. Walker Taylor, Jr., Secretary. Conference leaders included the Rt. Rev. Melchor Saucedo, Suffragan Bishop of Mexico; Mr. Leon E. Modeste, Director, General Convention Special Program; the Rev. Jay C. M. Allen, Rector of St. Mark's-in-the-Bouwerie, New York; and the Rev. D. Raby Edwards, Goldsboro, North Carolina.

The purpose of the Conference was stated in these terms: "In the previous triennium the Mutual Responsibility Commission sought for the integration of the Church's essential structures. In this triennium it seeks for the integration of essential programs."

The relationship of overseas work to the urban-crisis programs dominated the conference, and an integrating balance was in some measure achieved by the persons present.

2. The Third Annual MRI Conference was held in St. Louis, January 12-14, 1969. Under the sponsorship of the Commission's Prayer Outreach Committee, the 1969 Conference was concerned with the subject of "Prayer in the Secular City". Leaders included the Presiding Bishop, Canon Douglas Rhymes of the Church of England, and the Rev. James W. Kennedy, Director of Forward Movement Publications.

Representatives from 63 Dioceses were present and there was frank dialogue and exchange of views on the relevancy of prayer in the life of modern man. The response was excellent and the Commission, through its Prayer Outreach Committee, continues to (1) circulate the devotional manual *Response* in all Dioceses in the Anglican Communion, and (2) bring together a variety of persons and agencies to develop new ways to strengthen and enliven the prayer life of the people of the Church.

Summary

Concerns for the Church's national life, Inter-Anglican relationships, and Prayer, dominate the work of this Commission. *Since the central business of the Church is obedience to mission, our chief concern is that all things be measured in the light of that mission; and that prayer, or projects, or proposals for structure, be tested by obedience to this mission.*

It may be that one expression of this should be the disappearance of a separate entity called the Mutual Responsibility Commission,

and a proposal which touches upon this point will be presented to the 63rd General Convention in Houston.

The Commission has had four meetings so far and three others are scheduled, including the Fourth Annual MRI Conference in the Spring of 1970.

MUTUAL RESPONSIBILITY COMMISSION

Members

Rt. Rev. F. Reus-Froylán, <i>Chairman</i>	Mr. Curtis Roosevelt
Rt. Rev. Thomas H. Wright	Rt. Rev. Ned Cole
Rt. Rev. David R. Thornberry	Rt. Rev. John H. Burt
Very Rev. Charles A. Higgins	Rev. Canon Kenneth W. Cary
Mrs. Harold Sorg, <i>Vice-Chairman</i>	Rev. James P. Breeden
Hon. Herbert H. Tate	Mr. Walker Taylor, Jr., <i>Secretary</i>
Mrs. Theodore O. Wedel	Hon. Lyle G. Hall
	Mr. James Garlington
	Mr. Hiram Neuwoehner

Consultants

Rt. Rev. Stephen F. Bayne, Executive Council
 Mr. Warren H. Turner, Executive Council
 Mr. Leon E. Modeste, Executive Council
 Rev. Canon C. M. Guilbert, Secretary, General Convention
 Rev. James W. Kennedy, Forward Movement Publications
 Mr. Henry McCorkle, *The Episcopalian*
 Very Rev. Almus M. Thorp, Joint Commission on Renewal
 Rev. W. Bradford Hastings, Joint Commission on Structure

Ex Officiis

Rt. Rev. John E. Hines, Presiding Bishop
 Rev. John B. Coburn, President, House of Deputies

APPENDIX 7

INTERIM REPORT OF THE JOINT COMMITTEE ON NON-METROPOLITAN AREAS

A. Members of the Joint Committee

Rt. Rev. William Davidson, D.D. (Western Kansas), *Chairman*
Rt. Rev. R. Theodore Rauscher, D.D. (Nebraska)
Rt. Rev. Randolph R. Claiborne, Jr., D.D. (Atlanta)
Rev. Ronald E. Ortmyer (Milwaukee), *Vice-Chairman*
Rev. Welch K. Tester (Western North Carolina)
Rev. Hobart H. Heistand (Pennsylvania)
Mr. Alexander J. Keith, Jr. (Eau Claire)
Mr. Lloyd Aabel (Western Kansas)
Mr. Harry Nash (Southwestern Virginia), *Secretary*

B. Meetings

The Joint Committee, established by the General Convention of 1967, has held only one meeting. This took place February 17-19, 1969, at the Roanridge Training and Conference Center, Kansas City, Missouri. Five of the nine members were present and the Rev. Herman Page, Liberal, Kansas, former staff member of the Home Department of the Executive Council, attended as a consultant. Bishop Davidson was elected Chairman, the Rev. Mr. Ortmyer, Vice-Chairman, and Mr. Nash, Secretary.

C. Concerns

The Joint Committee calls the attention of the whole Church to, and expresses its concern for, the spiritual life and welfare of Churchmen and other residents of areas outside of and apart from the rapidly expanding complex of metropolitan America. Some factors upon which this concern is based are

1. There are some 70-million people living in smaller communities outside the metropolitan centers, facing a variety of problems and opportunities in the quality of their life.
2. Many of the issues facing metropolitan people are rooted or manifest themselves in the non-metropolitan areas. Poverty, racial tensions, mobility, economic decline or growth, leisure/recreation, air and pollution, and problems of law and order are all found there.

3. Attitudes which affect the quality of community life are in need of help, particularly in assisting people to see their interdependence with other communities and metropolitan centers, and in facing their own attitudes toward national issues and problems.

D. Opportunities and Hope

Beyond these concerns, however, the Joint Committee notes the following as positive factors which should give the Church and Churchmen in non-metropolitan America opportunities and hope:

1. New geographical bases and concepts for action are emerging, such as the multi-State Economic Development Region, and the multi-County Functional Economic Area.
2. Many non-metropolitan communities are experiencing growth and development, because of the dispersion of industry and growing tourism.
3. A developing ecumenical consciousness and a history of pioneering local efforts and experiments in many communities present unparalleled opportunities for the Church to engage in further, mutually beneficial, co-operative endeavors with other concerned Christian bodies.
4. The development of the disciplines of planning, group dynamics, and sensitivity training, plus better communication with non-Church agencies working for the good of the community, are tools and approaches which will enable and encourage more effective ministries.

E. Purpose of the Joint Committee

In view of these concerns and opportunities, the Joint Committee views its purpose as that of attempting to develop, and place before the General Convention for its consideration, programs designed to

1. Promote the renewal of the Church and of the total Christian Family in non-metropolitan areas.
2. Assist the Church in working constructively for the improvement of the quality of total community life throughout non-metropolitan America.
3. Enable the Church in non-metropolitan areas to minister to Churchmen and others, both in times of crisis and under ordinary circumstances, who seek the witness and ministry of Jesus Christ to maintain their lives.

The Joint Committee stands ready on a continuing basis to receive suggestions and proposals from all sources in keeping with this purpose.

F. Recommendations and Resolutions

1. *Affirmations of Interest and Support*

Since the Church's mission is one, and is completely inter-related in all its aspects, the Joint Committee proposes that Special General Convention II affirm the continuing interest of the Episcopal Church in supporting its mission in non-metropolitan areas by

- (1) Affirming that the Episcopal Church desires to maintain and establish its mission in non-metropolitan areas in appropriate ways. It is not the intention of this Church that this work be "phased out", neglected, or allowed to deteriorate or die.
- (2) Affirming that the non-metropolitan aspect of the Episcopal Church's mission has at least equal claim and consideration, along with other calls, for diocesan and national Church support. This Church recognizes that self-support is not necessarily the most desirable goal for this aspect of the work of the Church.
- (3) Affirming that the Episcopal Church sees its mission in non-metropolitan America as related fully to every unit of national and diocesan Church program as an integral part; not as separated, isolated, or un-related.
- (4) Affirming that the Episcopal Church desires to use the knowledge gained from past experience in this and other Churches, to build a better future for the Church and the community, avoiding the errors of the past.
- (5) Affirming the understanding of the Episcopal Church that individual smaller communities and churches are to be viewed in terms of distinctive problems and opportunities, backgrounds, and situations, rather than to categorize all small churches and non-metropolitan communities as one homogeneous whole.
- (6) Affirming the desire of the Episcopal Church to use an ecumenical approach wherever possible in non-metropolitan areas as the most effective means to solve Church problems, engage in experimental ministries, and pursue the Church's total mission.

Resolution #1

Resolved, the House of _____ concurring, That the Episcopal Church affirm the importance of the mission of the Church in non-metropolitan America as an integral part of the total life and work of the whole Church.

2. *Concerning Executive Council Staff*

The Joint Committee believes that staff needs are evident if any concerted program of the Episcopal Church in non-metropolitan America is to be implemented. The following considerations need to be made by Special General Convention II in attempting to satisfy such staff needs:

- A. The General Convention of 1967 adopted a Resolution calling upon the Executive Council to "provide a staff officer with the primary responsibility of assisting the ministry and mission of the Church in changing non-metropolitan America". At present, there seems to have been no fulfillment of this Resolution, since no Executive Council Officer has been specifically designated for this portfolio.
- B. There are various concerns relating to the non-metropolitan mission of the Church presently represented in the structure of the re-organized Executive Council staff, which need to be emphasized and made more available to non-metropolitan areas. Among these are that
 - (1) Training of seminarians and other candidates for Holy Orders should include some emphasis on non-metropolitan work;
 - (2) Continuing education of clergymen and other workers should provide opportunities in areas related to non-metropolitan work;
 - (3) Non-metropolitan-areas leadership should be able to benefit more fully from the use of the Planning Process, including planning on an ecumenical basis wherever possible;
 - (4) Conferences should be planned to train and inform non-metropolitan Church leaders to help keep them related to the total Church program;
 - (5) Literature, publications, and publicity of the Church should include efforts to communicate methods, pro-

cedures, experiments, and creative ideas on non-metropolitan Church work.

- C. There are other needs for staff assistance, particularly at the national level, which appear to call for further development. Among these are the following emerging concerns:
- (1) Assistance in designing and developing regional (multi-State) planning and co-operative projects, such as Appalachia, Upper Great Lakes, Great Plains, etc.
 - (2) Assistance in development of supra-local planning and action, both denominational and ecumenical, among churches in a Functional Economic Area (multi-County).
 - (3) Development of a strategy to extend the Church's mission effectively in the growing Leisure/Recreation situation, and particularly the crises this creates in many non-metropolitan communities.
 - (4) Liaison with and leadership in many agencies of other Churches and Church-related groups, and with private and government interests that are devoted to non-metropolitan people and communities.

Resolution #2

Resolved, the House of _____ concurring, That the Executive Council make every effort to provide a staff officer with specific responsibility for non-metropolitan areas as recommended by the 1967 General Convention, and that attention be given to additional staff needs in this area of the Church's mission.

3. *Budget Provisions for Grants for Experiments in Regional and Area Planning*

The Joint Committee believes that lack of funds for experimentation and development is a major handicap in dealing creatively with the Church's mission in both non-metropolitan and metropolitan America. For the purpose of partially rectifying this situation, the Committee proposes and recommends the following to Special General Convention II:

- A. In order to stimulate a revitalization of the Church's work through creative experiments, a sum of \$1,050,000.00 (inclusive of funds for existing and on-going programs in the non-metropolitan area) is requested to be placed in the

1971-73 budget by the General Convention of 1970 to be available

in the year 1971—\$250,000.00

in the year 1972— 350,000.00

in the year 1973— 450,000.00

- B. It is intended that these funds are to be expended as direct grants to encourage projects involving co-ordinated planning and the development of new forms of mission and ministry in
- (1) Regions which comprise multi-State or multi-Diocese sections of the country, having in common certain socio-economic and/or demographic characteristics.
 - (2) Areas which comprise multi-County or multi-parish (or mission) units related to each other within a Functional Economic Area or a Functional Planning Community.
 - (3) Situations which represent experimental approaches to the development of new ministries in leisure/recreation areas.
- C. Guidelines for grants from these funds would be fully developed and administered by the Executive Council, but should include the following provisions:
- (1) Application for grants may be initiated by appropriate sponsoring units of Episcopal Church life and will presume some investment of their own funds in the project.
 - (2) Grants may be requested by a Diocese, or multi-Diocese arrangement and may or may not involve ecumenical co-operation and/or funding.
 - (3) Approval of the project will be required by the Bishop(s) of the Diocese(s) concerned and, where appropriate, the President-Bishop of the Province(s).
 - (4) Adequate use of the disciplines of planning and evaluation will be required of the sponsoring agency in the development and execution of all projects, and information obtained from the experiment will be made available wherever possible for use by other areas facing similar problems.
 - (5) Within the limits of available funds, projects would be financed on a sustaining or an annually reducing basis

for a period of three years, and some limit may need to be established for the total expenditure under a single grant.

Resolution #3

Resolved, the House of _____ concurring, That Special General Convention II request that the sum of \$1,050,000.00 be budgeted by the 63rd General Convention (1970), to be available as follows: in the first year, \$250,000.00; in the second year, \$350,000.00; and in the third year, \$450,000.00; to be expended as direct grants, under the administration of the Executive Council, to encourage projects to develop co-ordinated planning and new forms of ministry and mission in Regions and Areas, and in leisure/recreation situations.

4. *Re-structuring of Diocesan and Provincial Boundaries*

The Joint Committee is convinced that the Church's mission in both metropolitan and non-metropolitan areas must be developed in terms of regional areas, which may include several Dioceses, in order to be effective. In order to move from the present situation of sovereign, and often un-related Dioceses, the Committee recommends that

- A. A thorough study, with a view to implementation, should be made by all present Dioceses of the criteria for a "viable Diocese" recommended by the General Convention of 1967, prepared by the Special Committee on Diocesan Boundaries, which stated that a viable Diocese
 - (1) Has at least one Bishop in residence and directing its affairs;
 - (2) Would be composed of a minimum of 30 vital congregations and 30 clergymen;
 - (3) Has available supportive services in such areas as education, social relations, planning, extension, communications, and others;
 - (4) Will center in a metropolitan area; and, if it must include other urban centers or major geographical barriers, will provide a structure to take these into account;
 - (5) Will provide skilled guidance, including financial support, for experimentation and expansion;
 - (6) Will be able to respond to rapid change as it affects its own policies and structures, its congregations, and other Church activities and institutions; and, whenever it is

necessary to change, will be an effective instrument in change;

- (7) Will analyze the social, economic, and political factors affecting the lives of all the people within its boundaries and provide its manpower where the action occurs, and where the decisions are being made;
- (8) Should be able to finance the diocesan office, including the expenses of the episcopate and such supportive services as are necessary, assume its share of the General Church Program and Budget, and provide some "seed" money for experimentation and expansion;
- (9) Will provide the necessary resources for active leadership in ecumenical affairs.

B. Since many of our present Dioceses are patently unsuited to the prosecution of the Church's program in regional areas, and yet are unable to move to become a more viable Diocese, the Joint Committee sees the importance of the whole Church's developing a possible, though tentative, plan to restructure diocesan boundaries, as a means of enabling some movement to take place. This should certainly be in the realm of the responsibility of the Joint Commission on the Structure of the Church, and it would seem possible for that Commission to present a Report thereon to the General Convention of 1970.

Resolution #4

Resolved, the House of _____ concurring, That Special General Convention II direct the Joint Commission on the Structure of the Church to prepare and submit to the next General Convention a specific plan for the geographical re-alignment of diocesan boundaries throughout the Episcopal Church, embodying as much as possible the minimum requirements for a viable Diocese adopted by the General Convention of 1967.

5. Concerning a "New Look" at Roanridge Conference Center

The Joint Committee takes cognizance of the pioneering and creative role that has been played by the Roanridge Training and Conference Center, Kansas City, Missouri (formerly the National Town and Country Church Institute) in providing leadership for past developments in the Church's mission and ministry among the people and churches of non-metropolitan areas. Appreciation must be expressed for the wisdom and generosity of the donor, Mr. W. A. Cochel, and his wife; for the devotion and service of successive members of the Board of Trustees; and for the successive Directors,

Norman L. Foote, Clifford L. Samuelson, and W. Francis Allison, and other staff persons.

Because the General Convention and the Executive Council have been intimately involved in both the operational and program aspects of Roanridge, it seems appropriate that the Joint Committee offer the following suggestions at a time when the future of Roanridge is being studied, because it is now almost entirely engulfed by the expansion of the metropolitan area of Kansas City, Missouri.

A. With regard to operation,

- (1) That the Center continue as long as possible to be operated under the terms of the trust agreement by which it was created, either in its present location or elsewhere, if the proceeds from the sale of present property can remain intact to fulfill the original purpose.
- (2) That the Director and staff, so far as possible, should be supported by the Roanridge Training Foundation, to eliminate dependence upon the Episcopal Church's budget funds, which are subject to shifts in priorities and other uncertainties.

B. With regard to program,

- (1) That the Center should serve in a new and vital way as a resource for the whole Church's program efforts, and especially as a training and renewal Center for the non-metropolitan mission.
- (2) That the Director be released from operational aspects of the Center in order to devote his attention to serving non-metropolitan areas, especially to
 - (a) Plan and execute training conferences of non-metropolitan clergymen and laymen on a regional and national basis.
 - (b) Continue to train seminarians specifically for the parochial ministry and the needed specialized ministries of the non-metropolitan areas.
 - (c) Be available as a consultant and resource person to Dioceses and local fields in non-metropolitan America.

Resolution #5

Resolved, the House of _____ concurring, That Special General Convention II encourage the Roanridge Training and Conference Center to serve in a new and vital way, to assist people and churches, especially in non-metropolitan America.

The Joint Committee, in submitting this Report to Special General Convention II, is grateful for the opportunity to serve the Church in this regard.

Respectfully submitted,

Lloyd Aabel
Randolph R. Claiborne
William Davidson
Hobart H. Heistand
Alexander J. Keith, Jr.
Harry Nash
Ronald E. Ortmyer
R. Theodore Rauscher
Welch K. Tester

APPENDIX 8

INTERIM REPORT OF THE JOINT COMMISSION ON RENEWAL

The Joint Commission on Renewal represents one effort among many to help the Episcopal Church come to grips with the nature of the Christian mission in an age of baffling perplexities and staggering change. In doing its work, this Commission has tried to listen to the sounds of our times and to reflect upon them in light of the Word for all time. Through this process, we have developed certain working convictions and come to a number of preliminary conclusions about how the Church may proceed with a thorough and creative assessment of its task in the years ahead. In this Interim Report we want to re-trace briefly the course we have followed, share our findings, report on work accomplished, and offer proposals for your action.

A. History of the Commission

1. At Wheeling, West Virginia, in November 1966, the House of Bishops asked the Presiding Bishop "to appoint a Committee to develop a Council of this Church . . . to help re-think, re-structure and renew the Church for life in the world today". That Committee was formed and organized early in 1967, met several times during the succeeding months, and reported to the House of Bishops, and, subsequently, to the House of Deputies at the General Convention in Seattle in September of that year.

2. As a result of its deliberations, the Committee became convinced that an effective Council would only emerge out of a long-range process of renewal, and that such a process would have to be developed ecumenically. The Committee recommended, therefore, that the Episcopal Church take the initiative in inviting other Churches and groups to designate representatives to meet and plan together a process of renewal. It was envisioned that the process would begin with an adequate period of preparation, converge in a "Council of Renewal", and permeate the life and structures of the participating bodies.

3. To implement its recommendation, the Committee requested that a successor Committee be created. The General Convention responded to that request by establishing a Joint Commission on

Renewal, responsible to the entire General Convention. When the Commission was appointed, some of the members of the former Committee were retained, providing a measure of continuity.

4. The new Commission continued to build on the foundations laid by its predecessor, but because of its reconstituted membership many of the same discussions and analytical processes had to be repeated. Though some momentum was lost initially, the work of the Commission progressed well over the course of seven meetings of the whole body and eight sessions of several sub-groups.

5. By the Fall of 1968 it became apparent that staff help was needed to enable the Commission to complete its task before Special General Convention II. Since no major funds were available to the Commission, an independent body was created to raise a budget and employ an executive, whose full time would be placed at the disposal of the Commission. That group, composed of the Commission's Executive Committee and four members of other Churches, named itself the Consultation on Renewal. On November 1, 1968, it engaged the Rev. A. Theodore Eastman as staff officer with the title of Executive Consultant. He has agreed to serve the Commission until duties relating to the Special General Convention are completed.

B. Approach to Our Task

1. Desiring to draw insights from the current forces of ferment in Church and society, the Commission relied heavily on the regular assistance of consultants. This panel of advisors, which ultimately numbered almost as many as official Commission members, represented youth, black people, the international community, special interest groups, and other Christian Communions. All consultants were invited to participate fully in the life and deliberations of the Commission at every stage of its development over the past eighteen months.

2. Considerable time was spent in trying to understand and define by discussion the nature of renewal. When that proved to be too abstract and theoretical, we sought to discern signs of renewal by sharing personal observations and experiences and by investigating and evaluating renewal activities. Both the general exchange of ideas and the pooling of personal knowledge enabled the Commission to adopt criteria by which the elusive concept of renewal can be tested. Incorporating some of the points made in the Report of the Uppsala meeting of the World Council of Churches, we concluded that a

renewed and renewing Church throughout its life and structures (1) encourages the recovery of the wholeness of persons; (2) includes fully the lives of the poor, the defenseless, the abused, the forgotten, as well as the affluent and the bored; (3) enables Christians, together with other men, to discern the signs of the times; (4) orients Christians to move with history toward "the new humanity"; and (5), while confessing its own sin, stands free and ready to pass judgment on man and society, making no peace with oppression.

C. Convictions Based on Our Explorations

1. The major concern of the Commission has been the phenomenon of change and how the Church may respond appropriately to it. We acknowledge that change is a continuing fact of life, ranging from the simplest and slowest kinds of physical growth to the fastest and most complex types of social upheaval. If the world and the persons who inhabit it are in a continual state of change, one either moves positively in response to it or resists it; no one can ignore change or stand still before it. All change that is perceived as affecting one's own life, therefore, requires a response. To recoil in fear may lead to death. To respond creatively results in renewal. We recognize that not all change is necessarily good. But in many changes today we believe we can see the hand of God. And in all efforts to make a creative response to change, we believe we can discern the Spirit of God at work.

2. God's renewing Spirit may be longed for, sought, recognized, responded to, shared; but it cannot be manipulated, managed, or possessed. Churches which seek renewal, therefore, cannot create it merely by trying to organize it. But they can remove blocks and inhibitions to renewal, remain open to it when and where it takes place, either in their midst or outside of their lives and structures, and then plan their responses accordingly. It is our conviction that renewal most often takes place in the Church as it attempts to listen to the restless, changing, world and to address the Gospel clearly to it.

3. Because of these convictions we welcome Special General Convention II as a potential occasion of renewal. We believe that the Presiding Bishop, the President of the House of Deputies, and their Advisory Committee on Agenda, are seeking to provide a forum in which this Church may corporately face the issues of change in the modern world and find ways to respond to them positively and creatively. We commend these leaders for this imaginative version of a General Convention, and we see it as a partial

fulfillment of the need for a "Council of Renewal" expressed by the Bishops at Wheeling three years ago. However, we reaffirm the conviction of our predecessor committee that in this compacted world no single Church can deal fully with renewal alone.

D. Actions Taken

1. For the purposes of our own research we have assembled a small but representative annotated list of instances of renewal within and without the organized Church. In addition, we have begun a series of depth studies of nine representative types of renewal. It is anticipated that three or four of these studies will be completed before the Special General Convention. Both the annotated list and the completed depth studies will be available to Bishops, Deputies, and others present at Notre Dame, as case studies of concrete renewal responses and as possible models of action for others.

2. A large share of our recent activity has been concerned with preparations for the Special Convention.

(1) We have co-operated closely with the Advisory Committee on Agenda, of which our Chairman is a member, providing data and direct assistance in planning.

(2) In addition to this Interim Report, we have prepared a Message to be addressed to the Convention after it convenes at Notre Dame, in which we will ask for specific actions in the area of renewal. (See Section E.)

(3) Perhaps the most innovative part of our pre-Convention work has involved plans for what we call a "Gathering Place". With the approval of the Advisory Committee on Agenda, we have proposed to the presiding officers that the Joint Commission on Renewal sponsor and operate a multi-faceted facility on the Notre Dame Campus during Special General Convention II. This "Gathering Place" would serve participants and visitors as a center of refreshment, conversation and entertainment when official sessions are recessed; a point of stimulation relating to the issues of the moment; and a free and open area where various persons and groups may gather and express their ideas, insights and convictions.

We have suggested that Stepan Center on the campus near the dormitories be appropriated for this facility. That huge, round, accessible pavilion would be sectioned into four major areas: (a) *A chapel* would be open for early celebrations, but also could be used for experimental liturgies, as appropriate. (b) *An exhibit area*

would contain a multi-media exhibit planned by the sponsoring body. It would also be available to other groups for exhibits of high quality which are designed to speak educationally to the major issues of the day from a particular point of view. The aim of the area is to enable the expression of divergent views on central subjects. (c) *A refreshment/conversation area* would sell coffee, other refreshments, and packaged snacks, and would provide tables and chairs for informal seating in small groups. Each night after recess there would be one light, good-quality, entertainment attraction. At all other times the emphasis would be on quiet conversation, perhaps with background music. (d) *An "open territory"* would be available to any person or group wishing space for a meeting, program, or entertainment, as long as there is free time on the schedule and the general content and style meets the guidelines of the scheduling committee. In addition, smaller meeting spaces would be provided for any groups who need "turf" of their own for planning and discussion when no other places are available.

We view this focal center as a potential source of ferment, excitement, encounter, and Christian community, in the midst of the Convention's other activities. We believe it can demonstrate how renewal, which is so difficult to describe in words alone, may be perceived and understood.

E. Actions Proposed

1. In a Message to be addressed to Special General Convention II, this Commission will recommend that the Convention issue a formal invitation to other Christian Churches in America to join with us in an intensive, long-range, process of renewal. To initiate this process, we will suggest that a planning group be formed as soon as possible for those Churches which respond, and that that group be composed of four delegates from each responding Church, at least half of whom should be currently and actively engaged in specific forms of "grass roots" renewal.

(1) Generally, the planning group would seek to devise new, broad, corporate responses to the renewing activity of God's Spirit which are not already apparent in existing structures. This group would bring together the gifts and perspectives of both Church officials and other persons engaged in renewal whose connections with the formal machinery of the Churches is tenuous.

(2) Specifically, the planning group would test the feasibility of a joint ecumenical process and, if practicable, begin to design its general shape (with particular attention to local congregations

and renewal experiments), work out its relationship with other ecumenical bodies, and explore methods for insuring leadership and funding.

(3) In the initial phase, meetings of the planning group would be financed by the participating Churches on a *pro rata* basis. Representatives would report regularly to their own appropriate governing bodies.

(4) As we have weighed the merits of this ecumenical process of renewal, the Commission has constantly considered two components as potentially useful to the venture. But because the process must be designed by the participating bodies, we will merely commend these ideas to the planning group for further thought and study. One is the designation of a new or existing facility as a renewal center to gather and share information, experience, and ideas, emerging from renewal everywhere and to encourage and support creative, but often isolated, pioneers. The other is to think through the possible value and impact of an ecumenical "Council of Renewal", which would not unleash the forces of renewal as much as expose, focus, dramatize, celebrate, and disseminate, those that are already taking place.

2. Between the South Bend and Houston General Conventions the Joint Commission on Renewal will continue its work, as follows:

(1) We will offer our assistance to the General Convention and its officers to receive and deal with the responses from other Churches to whatever invitation may be issued and provide the manpower and support necessary to help the planning group get under way.

(2) We will be prepared to provide the point of contact between an emerging ecumenical process of renewal and the Episcopal Church itself.

(3) We will continue our own research into current renewal experiments, sharing our findings with the Church at large.

(4) We will actively encourage and, where possible, assist the structures of the Episcopal Church to permit freer and fuller responses to the renewing activity of the Holy Spirit.

F. Conclusion

In order to make our proposals effective we intend to introduce four detailed enabling Resolutions at Special General Conven-

tion II: (1) to issue the invitation to other Churches; (2) to enable a specific response from the Episcopal Church by authorizing the Presiding Bishop and the President of the House of Deputies to appoint Episcopal participants to the planning committee and designating funds to cover our share of the planning phase; (3) to commend Church leaders who encourage and permit new responses to the Spirit which free the Church at all levels to adapt to the changing needs of our day; and (4) to recommend an adequate budget for the Joint Commission on Renewal to facilitate its operation during the transitional year ending with the Houston Convention.

Because we believe that renewal is a continuing process, our Message to the Special Convention and the enabling Resolutions will remain in semi-final form until that body convenes. We stand ready to revise and refine these documents, if necessary, in the light of developments which may occur over the next several months and in response to the life and work of the Convention itself. This, we believe, is both a symbol and a manifestation of how the Church must be prepared to do much of its business in an age of unprecedented change.

Whitsuntide, 1969

The Joint Commission on Renewal

The Rt. Rev. Anson P. Stokes, Jr., *Chairman*

The Rev. Jesse F. Anderson, Sr.	The Rt. Rev. Richard B. Martin
Mr. David Banks	Dr. D. Bruce Merrifield
The Very Rev. C. Julian Bartlett	Miss Jeanne Middleton
Mrs. Charles W. Battle	The Rt. Rev. Paul Moore, Jr.
Miss Carolyn Dowrie	The Rt. Rev. William E. Sanders
Mrs. Richard T. Hawkins	Mr. Betts S. Slingluff
Mr. William G. Ikard II	The Very Rev. Almus M. Thorp
Mr. Frank Kent	The Rev. M. Moran Weston
The Rev. Charles H. Long, Jr.	The Rt. Rev. John R. Wyatt

Consultants to the Commission

The Rt. Rev. Stephen F. Bayne, Jr.	The Rev. Charles L. Hoffman
The Rev. Myron B. Bloy, Jr.	Mrs. Mattie L. Humphrey
Mr. Philip H. Des Marais	Mr. Earl K. Larson
The Rev. William Galaty	The Rev. Jitsuo Morikawa
Mr. Mark Gibbs	Mr. Harry W. Pollock
Mr. Harry T. Grace	The Rev. Jovelino P. Ramos
Miss Janet Hayes	The Rev. Colin Williams

The Rev. A. Theodore Eastman, *Executive Consultant*

APPENDIX 9

INTERIM REPORT OF THE JOINT COMMISSION ON THE STRUCTURE OF THE CHURCH

The Joint Commission on the Structure of the Church presents this Interim Report to Special General Convention II in five sections, as follows:

- A. The Executive Function
- B. An Organization Chart, embodying the Commission's Proposals
- C. Guidelines, Recommendations, and Questions concerning Committees and Commissions
- D. Viable Units for the Church's Life and Work
- E. Proportional Representation.

To this Report are annexed two documents, being the following:

- I. A Schedule of Dioceses Ranked by Size (1967)
- II. An Informal Memorandum from the President of the House of Deputies.

A. The Executive Function

In reaching the conclusion embodied in this Report, we have kept in mind three important questions, as follows:

What are the objectives to be accomplished?

Can these objectives be accomplished without constitutional changes?

Can they be accomplished without losing the proved values in our constitutional episcopate and representative form of government?

During the first year of this triennium, we were mindful of the fact that the Executive Council and the administrative staff of the Council were proceeding with their own plan for re-organization. Not wishing to complicate these efforts in any way, we deferred any consideration of these matters until the Fall of 1968, when we could begin to make our own evaluation of the re-organization, under the mandate given this Commission in 1967.

It seems to us, after many hours spent in such evaluation, that there are still some very basic and needed objectives to be achieved.

1. *Decision Making and Policy*

In these days of rapid change, no religious body meeting once in three years, or more frequently, can avoid the constant necessity of adjusting and re-interpreting the policies laid down by the General Convention.

Theoretically, this is the function of the Executive Council, whose membership, being elected by both Houses of Convention and the Provinces, is often spoken of as the "General Convention *ad interim*". In practice, it seems otherwise. Decisions as to policy are often of necessity made by the Executive Council's staff, whose prime function is to implement policy. The Executive Council no longer has the modicum of control which formerly existed when its members were chairmen and members of Departments administering the program.

As we see it, the shared responsibility of the two Houses of the General Convention during its sessions disappears during the interim and the House of Deputies has no real relationship with the Executive Council. Designating the President of the House of Deputies as *ex officio* Vice-Chairman of the Executive Council has no substance in fact. There is the additional danger that he may become a member of "the Establishment" and thus jeopardize the traditional independence of the House. He is given neither staff nor appropriations to strengthen the relationship of the House to the Executive Council.

Another contradiction to the balance between the two Houses is observable by comparing their functions in the interim periods between Conventions. The House of Deputies ceases to exist on adjournment of the General Convention. It has no continuing representation, such as an Executive Committee. Its sole surviving members are the President, the Vice-President, and the Secretary, who exist in a vacuum until the election of new Deputies and the appointment of Committees begins.

On the other hand, the House of Bishops meets annually; its members are, for the most part, full-time professionals employed by the Church. With its smaller membership and more frequent meetings it can more easily develop an *esprit de corps*. Therefore, in practice, leadership in the Church tends to be carried by the House of Bishops, without sharing this responsibility with the priests and laymen who form the House of Deputies.*

2. *The Office of the Presiding Bishop*

We realize now that the few changes in the canonical description of office of the Presiding Bishop that were made at the 1967 Gen-

* See the *Informal Memorandum from the Rev. Dr. Coburn, Annex II.*

eral Convention have made little difference in the complicated and unfair burden placed upon the Presiding Bishop by the thoughtless accretions of the years.

They have not freed him to exercise the highly important functions of chief pastor, symbol of unity, prophet, chief consecrator, and spokesman for the Church, which should be the chief values of this office, and for which the present incumbent has such great gifts.

Of course, the Presiding Bishop, as the title clearly indicates, is the chief official of the Episcopal Church, and, as such, has pre-eminence over all other officials. Under the present system, he has and exercises the authority to delegate administrative responsibility and function to his staff. But he also presides over the House of Bishops and the Executive Council; and, in addition, remains involved in multitudinous administrative details and decisions awaiting his attention or inhibiting him from fulfilling the larger ministry for which his office should be designed and which the Church needs.

In view of Numbers 1 and 2 above, we come to what we conceive to be the most important of the structural changes which we recommend in the executive department, changes involving no constitutional problems.

I. The Presidency

This body would be composed of the Presiding Bishop, as Chairman; the President of the House of Deputies; and the Chairman of the General Board (Executive Council), elected from among its members by the Board (Executive Council).

By such an arrangement, all entities of the Church's life would be directly involved in interim decision making, interim policy recommendations, and their implementation through delegated authority.

- a. The Presidency would appoint all Committees and Commissions of the General Convention, see that they are functioning, and receive regular progress reports.
- b. The Presidency would employ a Director of Administration (in secular terms an Executive Vice-President) to preside over the headquarters staff.
- c. The Presiding Bishop and the President of the House of Deputies would be *ex officio* members of the General Board (Executive Council), but not hold office therein.
- d. To preserve the balance in the Presidency, the Chairman of the General Board (Executive Council) would be of a

different order from that of the President of the House of Deputies.

- e. By regular meetings, or by conference calls on the telephone, or both, the full responsibility of the Chief Executive would be shared with elected representatives of the clergy and laity, and thus continuous lines of communication would be established between Bishops, Deputies, and the General Board (Executive Council).
- f. The Presidency would have adequate staff, independent of the regular administrative staff, to fulfill its functions.

Brief comments should be made about the following, in light of such a Presidency.

II. The General Board (Executive Council)

- a. Would continue to serve as the Board of Directors of "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church" (our corporate title).
- b. Would serve as a council of advice to the Presidency on matters of policy.
- c. Would recommend programs and supporting budgets to the General Convention.
- d. Would have the power to make adjustments in programs and budgets when necessary between meetings of the Convention.

III. The Director of Administration

- a. Would employ chief staff personnel for positions authorized by the General Board (Executive Council).
- b. Would establish guidelines to be followed in the hiring of all employees and determining their duties.
- c. Would co-ordinate the functions of the various aspects of administration to guarantee better communication within the headquarters staff and to further good relations with, and services to, the Church as a whole.
- d. Would be held solely responsible to the Presidency for the functioning of the administrative office.

Recommendation #1

Resolved, the House of _____ concurring, That the outline for "Executive Function", establishing a Presidency and setting

up lines of authority, as set forth in the Interim Report of the Joint Commission on Structure, be accepted; and that the Joint Commission on Structure be directed to prepare the necessary canonical Resolutions to effect the said recommendation for presentation to the 63rd General Convention in 1970, in Houston, in legislative form.

The chart on the following page is a diagrammatic statement of the foregoing proposals.

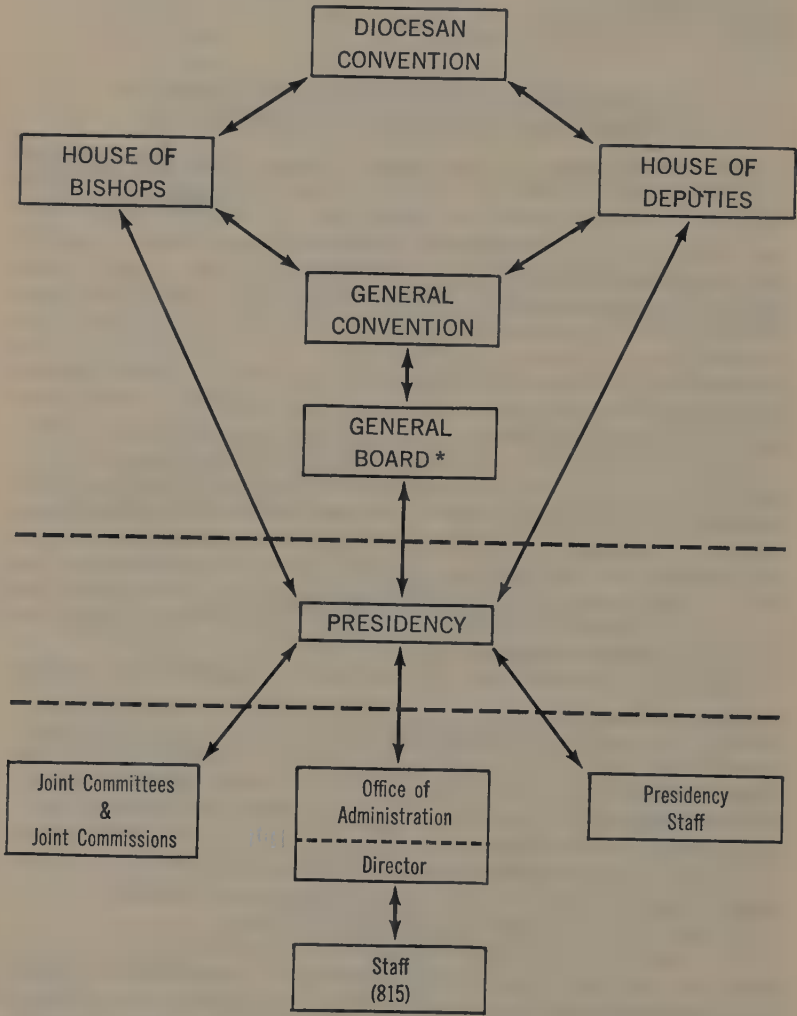
C. Guidelines, Recommendations, and Questions Concerning Committees and Commissions

The Committee-and-Commission structures within the Episcopal Church constitute a bewildering maze of many disjointed, yet somehow related bodies, with a surprising amount of effectiveness. There are sixty-eight committees of the General Convention itself, serving the separate Houses of Bishops and Deputies, for the most part only during their actual sessions. Added to this network are the eighteen interim Joint Committees and Joint Commissions, floating somewhat "in outer space", as far as relationship to the administration is concerned, and yet functioning somehow with a certain amount of intercommunication. Next in the maze comes the Executive Council with its twenty-two Committees, some of which inevitably are operating in fields related to the concerns of the Joint Committees and Commissions. Also, one has to take into consideration a variety of "staff committees" working at "815". As one looks at this complicated system of working groups, one is thankful for what it is able to accomplish, but one also fears (as a lay person has put it) that "we have a remarkable network of deliberating groups, which seems well designed for arresting decision-making, evading responsibility, and trapping ideas in a web of inaction".

It is clear that some group should have responsibility for studying and supervising this over-all Committee and Commission scene, following guidelines and upholding standards to insure the greatest possible service to the Church. The only provision which we now have for this is the Convention's own Joint Standing Committee on Committees and Commissions, but since this group meets only at Convention time, it has proved impossible to make an adequate analysis of the structures and to be in a position properly to review and evaluate them, let alone approve or oppose requests for the creation of further Committees and Commissions.

It is the recommendation of this Joint Commission on Structure that the function of study and supervision be recognized as a logical part of the Commission's responsibility as it continues to look at the whole Church from the over-all, structural, point of view, it

B. ORGANIZATIONAL CHART



* (Executive Council)

presumably being in the best position to oversee and evaluate the Committee-Commission network. Given this responsibility for review and evaluation, both of existing Committees and Commissions and of proposals for any such new bodies, it would be necessary for this Joint Commission to develop criteria for the creation of Committees and Commissions, their duration, accountability, etc., as well as methods for review and evaluation. (Some of these criteria are listed below.)

It is further felt by this Joint Commission that Joint Committees and Commissions should have more direct contact and communication with the central leadership of the General Convention and the Executive Council, thus making for greater co-ordinated action and follow-through. This need could, we believe, be met more adequately by the establishment of the proposed "Presidency", the staff of which would provide the machinery for such liaison.

In this connection, this Joint Commission has received a proposal from the Rev. Canon Charles M. Guilbert and Mr. Richard P. Kent, respectively the Secretary and Treasurer of General Convention, which recommends the establishment of a General Convention Executive Office. The responsibilities of this proposed Executive Office would be

1. To carry out the functions of the Secretary and the Treasurer, including the maintaining of all records, minutes, accounts, etc.
2. To attend to such other General Convention business and administrative details as may be appropriate and necessary.
3. To serve as liaison between the General Convention and/or the Joint Committee on Arrangements and the Host Diocese in respect of arrangements and facilities for meetings and activities at sessions of the General Convention.
4. To serve as liaison between the General Convention and prospective Host Dioceses to explore questions of what cities might contribute in the way of facilities and services.
5. To serve as liaison with Joint Committees and Commissions, providing necessary inter-communication and co-ordination.

It is the opinion of this Structure Commission, however, that all of the above responsibilities would be better cared for by the creation of the proposed "Presidency" and its Staff.

Although what follows is not an exhaustive list of guidelines and criteria to govern the Committee-and-Commissions structures of the

Church, this Commission offers, for the present, the following suggestions

1. *A Resolution calling for the appointment of a Committee or Commission* should be precise in its description of the task to be carried out, and it should be clear about the sources of its funding. Some groups seem to be financed by the General Convention and others by the Executive Council, and at times one source of funds has been played against the other. We believe that if the concept of "The Presidency" and its Staff were established there should be less occasion for this to occur.
2. *Authority for appointment* needs to be made sharper. Presently, appointing is done by the Presiding Bishop and the President of the House of Deputies. "The Presidency" and its Staff would serve to tighten and sharpen this function.
3. *The make-up of Committees and Commissions is crucial*, not only from a geographical standpoint, but also in respect of age, and sex, and race. A valid point has been made that if people are given a choice of the Committee on which they want to serve, often the result can be a group dominated by enthusiasts on a particular subject, rather than its being a really representative body. Attention should also be given to the wisdom and effectiveness of the seniority principle in appointments. Provision needs to be made, too, for cross-representation from other Committees and Commissions and the Executive Council.
4. Committees and Commissions should be set up with a minimum of overlapping and duplication. This, too, can only be done if there is a body which looks at the total picture, such as the Joint Commission on Structure, and also if there is some central administrative responsibility for this, such as that which would rest in "The Presidency" and its Staff. Inevitably, there is a certain amount of overlapping, in the sense of inter-relatedness, but this Commission has been happy to find a minimum of unnecessary duplication. If anything, the problem has been a lack of knowledge between groups as to what the left and right hands were doing.
5. With its becoming increasingly clear that if some Committees or Commissions are to have significant achievement they will need the help of staff personnel or consultants, this need must be clearly related to the request for funds set forth in the Resolution to the General Convention. Further, there should be clarification as to who has the authority and responsibility for appointment and again to whom the staff personnel would be directly responsible. A corol-

lary of costs not to be overlooked is the fact that, with the expense of hiring staff members, there is usually the increased cost of dollars and time on the part of Commission members doing the work generated by the staff.

In corresponding with the chairmen of the various Committees and Commissions, we received information from the Rev. Donald R. Woodward, Chairman of the House of Deputies' Committee on Dispatch of Business, 1967, in which he enumerates several guidelines and criteria, specifically for the Standing Committees of the House of Deputies, but which have general relevance to the over-all picture.

1. It is essential that Committees have good chairmen, and any time spent in trying to discover the right chairman is worthwhile.

2. Committees should be appointed as far ahead as possible and without necessarily being concerned about geographical distribution. The right people on the Committee ought to be the ones who are competent in the field, or interested in the field. We lose a good deal by being too sensitive to total representation.

3. There is a great deal of work which Committees can do before the Convention. The United States mails are still a very effective way of communication, and we can also use the telephone. If a Committee chairman gets working early enough he can do an enormous amount of work before he arrives on the scene. Some things cannot be done until they have been committed by General Convention, but a good deal can be done before, and if it is out of the way before the Convention begins, then the Committee can begin to receive the work which is assigned to it by being well organized and having done as much as possible before the Convention.

4. It would be most helpful if on the Committee there would be a person who knows how to write the English language. One of the greatest "hang-ups" of the General Convention is haggling over grammar, and clarification, and lack of precision in thought and sentence structure.

5. This particular should also include a knowledge of canonical structure and of good order. It is impossible to have in one motion five ideas, two of which conflict with the canonical arrangements of the General Convention, and expect that this will not result in a long and tiresome business. I have thought that if I were going to continue as Chairman of this Committee I would try to have sitting at the side of the platform one person who is an expert in

grammar and another one who is an expert in Canons and, thus, get as much across their desks as possible, so that by the time a matter was presented on the floor it was clear to everybody what was recommended, and that it was in a proper form and manner, so that the Convention could, under its rules, under the Canons of the Church, see to act.

Other items which have come to the attention of this Commission's Committee on Committees and Commissions are filed here by title:

1. The Church's need for a continuing "council of advice" or "standing committee" in the area of Constitution and Canons.
2. The need to make clear the channel of referral to Committees and Commissions. This would be helped by "The Presidency" and its Staff.

D. Viable Units for the Church's Life and Work

How viable are the Dioceses and Missionary Districts of the Episcopal Church?

Lexicographers define viable as "capable of living", "having the ability to grow, expand, develop". Realizing that the body is dependent upon its members for its effectiveness, the 62nd General Convention adopted criteria for a viable Diocese and commended these criteria to the Dioceses.

The standards thus established were, however, only on a minimum basis. Stated briefly the criteria are: A resident Bishop; not less than thirty viable congregations and thirty clergymen; a metropolitan area as the center of the Diocese; supportive services and sensitivity to the needs of the Church in the Diocese; the ability to finance the diocesan office, the episcopate, and the supportive services, while assuming its share of the General Church Program and Budget; and the necessary resources of active leadership in ecumenical affairs.

No provision or suggestion was made about criteria for the *maximum* size of a Diocese. Nor was there any provision made to evaluate the viability of Dioceses, much less to implement such an evaluation and effect any possible changes. The large, over-populated, Diocese that has become a lumbering behemoth, lost in administrative processes, leaving unused resources of people and property, can be no more viable than the small Diocese short in communicant strength and in financial strength, and inefficient in its use of people. There is urgent need, not only to determine both

minimum and maximum limits for the size of ■ Diocese, but also to establish needed machinery to analyze and evaluate the needs of areas, with authority to implement that which is found, even to the requirement of boundary changes in Dioceses. Can the General Convention expect any Diocese to practice either euthanasia or vivisection, with itself as the victim? This is well pointed out when we realize

1. We have more than one Diocese that is weaker in communicant strength, in financial strength, and in services, than several of the parishes in the Church.
2. We have fourteen Dioceses that have less than ten-thousand persons within their borders and one of these has the same boundaries that it had when it was established in 1790.
3. We have thirteen Dioceses that have ■ communicant strength in excess of fifty thousand. Perhaps that should be amended to read, twelve Dioceses with a communicant strength in excess of fifty thousand, for the Diocese of South Florida is in the process of dividing itself into three distinct and separate Dioceses. Of the remaining twelve Dioceses, only one, or possibly two, have made any change in their boundaries since 1901.

In this century, there have been few instances where new Dioceses have been created out of, and by separation from, an existing Diocese. A great number of the Dioceses have the original boundaries with which they were established.

Yet, in all these years, the country has grown; the population has increased; our methods of living have changed; our populated areas have shifted, have become intensified, and have multiplied. As a result of this, we have many instances where a Bishop must travel many miles to one of his churches, which is located at the border of the neighboring Diocese and only ■ short distance from the see city of the neighboring Bishop. All too often, the town which lies at the greatest distance from a see city will actually be far more oriented in its thinking and cultural habits and activities to the Diocese of the nearer Bishop, though sentimentally it is not willing to recognize this.

The geographical area which comprises the United States of America has developed in large measure around urban centers, or trade areas. This does not mean that all of the people have become urban, or that the sole problems are urban; but, rather, that large,

somewhat circular, areas orient themselves with regard to the urban center to which they relate. The urban centers are not respecters of State boundaries, diocesan boundaries, or any boundary other than the vague boundary known as an economic factor. This has often resulted in a trade area immediately around an urban center extending from the urban center fifty to a hundred miles in every direction. The people living within the trade area are bound more closely to one another than they are to those living in other areas lying outside or beyond such area.

There are some Dioceses that need to be absorbed into and become a part of one or more contiguous Dioceses, and yet other Dioceses which urgently need to be divided into two or more Dioceses, so as to make them more viable and to provide a greater flexibility in their work. A third situation which confronts the Church is that of a trade area which has developed around an urban center and which extends into two, three, or even four, Dioceses. The possible need to create a new Diocese by excision, so as to unify such an area and make it a more effective working unit within the Church, as a separate authority or Diocese, must be faced.

We might point, with considerable effectiveness, to the Diocese of South Florida, but for the fact that it has a situation which does not quite correspond to that of any other Diocese. In respect of trade areas, urban centers, and geographical water boundaries, South Florida is susceptible to a three-way division; not that it was an easy task to work out, but, rather, one that did not present quite as many problems as will probably be faced in other Dioceses. Even so, South Florida had to face the trauma of allocation of diocesan trust funds and of division of properties owned and used by the Diocese.

Re-alignment is not a task that can be done overnight, or one that can be legislated hurriedly; it will require much careful study, full co-operation both within and between each of the Dioceses. It will mean laying aside sentimental, emotional, and financial, factors and directing thought to needs for development, for growth, and for viability. It will mean laying aside personal choices and desires and looking to the most effective means of spreading the Kingdom.

If the question which was first asked is to be answered in the affirmative, it is necessary that we do not limit our efforts to the boundaries, the size, the effectiveness, and the viability of Dioceses only. The same need of aliveness must reach to all parts of the Church. Criteria for a viable parish will have to be determined and each Diocese will have to adapt these criteria to its peculiar situation.

The same yardstick cannot be applied to the work of the Church

in overseas areas. It is equally vital that criteria be established for the direction and development of the overseas areas. This becomes increasingly evident as we realize that today there are some overseas areas that, as they develop, will become Dioceses within the structure of The Episcopal Church, and yet others which will become first Associated Dioceses and, ultimately, enter into contiguous Anglican Provinces or become autocephalous Churches in the Anglican Communion. Anything that is done in the overseas field must be done in co-ordination and consultation with the peoples in the areas. In their development, the differences in the problems, needs, and requirements are emphasized by the differences of languages, interests, political affiliations, and, perhaps, antagonisms with neighboring areas.

We recommend the following:

1. That the guidelines for the determination of the viability of a Diocese be a minimum of thirty vital congregations and thirty clergymen, and a maximum of sixty vital congregations and one hundred clergymen, and that the other criteria for a viable Diocese as adopted by the 62nd General Convention in 1967 be made applicable to every Diocese.
2. That procedures and authority be established to effect the application of the criteria to each Diocese.
3. That a study of the advisability of establishing regional areas to replace existing Provinces be undertaken, for presentation to the 63rd General Convention in 1970, in Houston; having in mind a) related interests, b) co-ordinated services and programs, c) joint funding of joint programs.
4. That basic criteria for a viable parish be established and that the Dioceses be urged to employ the criteria in their jurisdictions.
5. That in overseas areas and jurisdictions, definitions and qualifications be developed for a) Mission Area, b) Diocese, c) Associate Diocese, d) autocephalous Church.
6. That any change effected by reason of these recommendations be made after consultation with the Anglican Consultative Body.
7. That the task of implementing these recommendations be referred to the Joint Commission on Structure, and that the same be properly funded by Special General Convention II.

Recommendation #2

1. *Resolved*, the House of _____ concurring, That the guidelines for the determination of the viability of a Diocese, as set forth in Section D of this Interim Report of the Joint Commission on Structure, be approved.

2. *Resolved*, the House of _____ concurring, That the Joint Commission on Structure be directed to further study the procedure and authority for establishing and effecting the proper criteria for determining the viability of a Diocese and present the same to the 63rd General Convention (1970), in Houston, in legislative form.

3. *Resolved*, the House of _____ concurring, That the Joint Commission on Structure be directed to study the establishment of regional areas, to replace Provinces as presently established, with such regional areas being established on a basis of (a) related interests, (b) co-ordinated services and programs, (c) joint funding of joint programs.

4. *Resolved*, the House of _____ concurring, That the Joint Commission on Structure be directed to establish basic criteria for a viable parish, for the guidance of the Dioceses.

5. *Resolved*, the House of _____ concurring, That the Joint Commission on Structure be directed to make a study of the mission areas of the Church outside of the continental United States and present to the 63rd General Convention (1970), in Houston, definitions and qualifications for (a) Mission Area, (b) Diocese, (c) Associate Diocese, (d) autocephalous Church.

6. *Resolved*, the House of _____ concurring, That the sum of \$_____ be appropriated to the Joint Commission on Structure to enable it to carry out the directions of this Special General Convention concerning matters to be presented to the 63rd General Convention (1970), in Houston.

E. Proportional Representation

The Constitution provides that each Diocese shall be represented in the House of Deputies by not more than four Deputies in each Order, but that "the General Convention by Canon may reduce the representation to not fewer than two Deputies in each Order". However, no Canon has been enacted to reduce the representation to less than four in each Order.

Dioceses range in number of communicants from 3,058 in the Diocese of Eau Claire, where each Deputy represents only 382 communicants, to 94,540 in the Diocese of Los Angeles, where the ratio is 11,815 for each Deputy.

Traditionally, at least one house of the Congress and of the Legislatures of most States has been constituted on the basis of proportional representation. In recent years, many legislative bodies of local and State governments have been re-apportioned on more equitable standards. This same fundamental principle of the fairness

of proportional representation should apply with even greater force to the Church.

Proportional representation would make the General Convention reflect more fully the predominantly urban character of the constituency of the Church. To restrict the large populous Dioceses, containing major metropolitan centers, to the same representation as smaller, non-urban, Dioceses prevents the Convention from being truly a reflection or representative of the society in which the Church exists.

After a thorough study of various bases and plans for proportional representation, this Commission believes that the number of Deputies in each Order to represent each Diocese should be based on the number of communicants, in accordance with the following formula:

<i>Communicants in Diocese</i>	<i>Deputies in each Order</i>
Through 15,000	2
15,001 - 60,000	3
60,001 and over	4

Based upon 1967 figures, which are shown in Annex I, if the above plan were to be in effect for the 1970 General Convention, the House of Deputies would be reduced from 700 Deputies to 508, as follows:

<i>Communicants in Diocese</i>	<i>Number of Dioceses</i>	<i>Deputies in Each Order</i>	<i>Total Deputies</i>
Through 15,000	29	2	116
15,001 - 60,000	43	3	258
60,001 and over	9	4	72
	<hr/> 81		<hr/> 456
Missionary Districts	26		52
	<hr/> 107		<hr/> 508

Unless a constitutional question is raised, and since this principle for the selection of Deputies can be put into effect for the next General Convention by a canonical change, the Joint Commission proposes the following Resolution:

Recommendation #3

Resolved, the House of _____ concurring, That Canon 1 be amended by the insertion of a new Section and Clause to be known as Clause (a) of Section 3, and by re-numbering the succeeding sections; said Clause (a) to read as follows:

Sec. 3 (a). The Church in each Diocese which has been admitted to union with the General Convention shall be entitled to representation in the House of Deputies in a number not less than two nor more than four each of Presbyters, canonically resident in the Diocese, and of Lay persons, communicants of this Church, having domicile in the Diocese,

based on the number of communicants in such Diocese as reported in the Parochial Vital Statistics published by the Church for the first year of the triennium in which said General Convention falls, and determined as follows:

<i>Number of Communicants in Diocese</i>	<i>Number of Diocesan Deputies in each Order</i>
Through 15,000	2
15,001 to 60,000	3
60,001 and over	4

Joint Commission on the Structure of the Church

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 James W. F. Carman
 Reynolds S. Cheney
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 Joseph Irion Worsham
 Ronald E. Whittall, *Consultant*

ANNEX I

DIOCESES RANKED BY NUMBER OF COMMUNICANTS (1967 FIGURES)

<i>Rank</i>	<i>Diocese</i>	<i>Communicants</i>
	Through 15,000	
1	Eau Claire	3,058
2	Northern Michigan	3,370
3	Idaho	4,461
4	Quincy	4,518
5	Easton	6,621
6	Lexington	6,973
7	Western North Carolina	7,356
8	Vermont	7,469
9	Fond du Lac	7,757
10	Montana	8,090
11	Springfield	8,104
12	Wyoming	8,659
13	Northwest Texas	9,271
14	Erie	9,428
15	San Joaquin	9,907
16	Northern Indiana	10,016
17	Georgia	10,569
18	Southwestern Virginia	10,621
19	Kentucky	10,715
20	East Carolina	10,854
21	New Hampshire	11,185
22	Indianapolis	11,455
23	Arkansas	11,796

<i>Rank</i>	<i>Diocese</i>	<i>Communicants</i>
24	Spokane	12,799
25	Mississippi	13,332
26	Maine	13,871
27	West Virginia	14,177
28	New Mexico and Southwest Texas	14,351
29	Delaware	14,398
15,001 Through 60,000		
1	Upper South Carolina	15,452
2	Nebraska	15,472
3	Iowa	15,660
4	Missouri	15,705
5	West Missouri	16,058
6	South Carolina	16,219
7	Kansas	16,221
8	Northern California	16,364
9	Harrisburg	16,536
10	Oklahoma	17,455
11	Western Michigan	17,866
12	Arizona	18,193
13	Milwaukee	18,251
14	Bethlehem	18,934
15	Rochester	19,963
16	Western Massachusetts	21,397
17	Alabama	21,921
18	Florida	22,998
19	West Texas	24,498
20	Pittsburgh	25,877
21	Southern Virginia	26,079
22	Western New York	26,424
23	Oregon	26,576
24	Atlanta	27,393
25	North Carolina	27,999
26	Albany	28,411
27	Southern Ohio	29,570
28	Tennessee	29,882
29	Colorado	30,540
30	Olympia	31,176
31	Rhode Island	31,302
32	Louisiana	31,540
33	Minnesota	31,718
34	Central New York	35,364
35	Dallas	38,165
36	Washington	43,137
37	Maryland	43,333
38	Ohio	49,176
39	Virginia	50,549
40	California	51,526
41	Chicago	54,379
42	Texas	56,963
43	Newark	58,354
60,001 and over		
1	New Jersey	65,026
2	Michigan	68,760
3	Long Island	78,812
4	South Florida	79,174
5	Pennsylvania	82,565
6	Massachusetts	86,117
7	New York	86,187
8	Connecticut	87,767
9	Los Angeles	94,540
Missionary District (1967 Figures)		
1	El Salvador	56
2	Ecuador	134
3	Honduras	243
4	Colombia	385
5	Guatemala	547

<i>Rank</i>	<i>Diocese</i>	<i>Communicants</i>
6	Nicaragua	960
7	Taiwan	1,033
8	Costa Rica	1,084
9	Okinawa	1,266
10	Dominican Republic	1,342
11	European Congregations	2,230
12	North Dakota	3,086
13	Western Kansas	3,274
14	Puerto Rico	3,862
15	Alaska	3,917
16	Virgin Islands	3,993
17	Mexico	4,260
18	Nevada	4,647
19	Eastern Oregon	4,746
20	Utah	4,808
21	Panama and the Canal Zone	4,893
22	Liberia	7,443
23	Honolulu	10,214
24	South Dakota	10,688
25	Philippines	13,656
26	Haiti	14,269

ANNEX II

INFORMAL MEMO FROM JOHN B. COBURN

(Being some reflections upon the structure of the Church and the task before the Joint Commission on Structure, as recorded in a conversation with the President of the House of Deputies on the evening of September 30, 1968, and subsequently reviewed by him.)

Structure

The critical question before the Church today, on one level, is the same as that facing every institution: how can its structures become flexible enough to meet the changing needs of its constituency and fulfill its task to society without repudiating its tradition and what it has conceived to be its central purpose? This question is made more complicated for the Church, which considers its heritage unique and its mission God's.

Another way to put the same question: does the structure of the institution help the Gospel to be understood for today, or are its forms so historically conditioned that the meaning of the Gospel is blurred for the contemporary mind? This is the usual problem of the relationship between process and substance, form and content: how is the faith "once delivered" to be "delivered" today? what does the "medium" do to the "message"?

There are institutional factors: when does an institution become so concerned about its own need to survive that it loses sight of its original purpose, and pre-occupation with itself becomes more important than pre-occupation with its mission?

Finally, there are psychological factors: how is "success" in the institution determined? What are the qualities of leadership desired by the institution? Are they the same as those desired by the individual himself? How is the Gospel recognition of the last becoming first and the greatest being the one who serves most institutionalized by the Church? How does one determine the difference between the will of a person and the intent of his office? What is one to do to prevent "*L'etat c'est moi*" mentality within ecclesiastical structures?

Structure, then, deals with theology and history, sociology and human nature—quite a mix for a Joint Commission.

Task of the Joint Commission on Structure

The greatest contribution the Joint Commission on Structure can make at the present time is to identify the decision-making process as it actually operates in the Church.

It would be best to withhold recommendations until the 1970 Convention, and to concentrate now on identifying how decisions are made, by what bodies, and for what purposes. This study should be directed to as wide a front as possible, but with particular concentration on the relationship of the national Church to diocesan structures. This would involve, naturally, the relationship of the General Convention to the Executive Council; of the staff of the Executive Council to its elected membership; and of the inter-relationships of Bishops, other clergymen, and lay people, in the membership of the Church.

Since the Joint Commission is a creature of the General Convention, it could properly concentrate on the national level. This would lead inevitably to a study of the two central issues: (1) the relationship of the authority of the national Church to the independence of Dioceses; and (2) of the relationship of Bishops and other clergymen to the laity in determining the mind of the Church.

The probability is that whatever is found to be true about the decision-making process on the national level will be also true on the diocesan level.

General Convention and House of Deputies

There is no question about the canonical authority and responsibility of the House of Deputies. This is observed during sessions of the General Convention, in fact as in theory.

Joint Commissions

The power of appointment lodged in the Presiding Bishop and the President of the House of Deputies seems to work out reasonably well.

It may not always be recognized that this power is *absolute*. Is this desirable?

There is obvious over-lapping in the functions of some of the Commissions. This may be useful in certain instances, but it is important for the Commissions to know where this is going on. The first meeting of Conveners of all the Commissions was held in the present triennium and should probably be regularly scheduled.

The increasing practice of Commissions appointing, and in some instances employing, consultants should be examined. This is a change in policy, as, generally, consultation has come from the Executive Council staff. Is such a change desirable? Can a Commission appoint either paid or voluntary consultants on its own authority? Can the Presiding Bishop appoint lay and clerical consultants without reference to the President of the House of Deputies? Can the President of the House of Deputies appoint consultants without reference to anyone? Who is authorized to ask any member of a Commission for his resignation? On what grounds?

These are present—and potentially explosive—questions which should be dealt with. Is the procedure whereby recommendations from Joint Commissions are introduced to the floor of General Convention through Convention committees the best way? Is there any other way by which the autonomy of the Convention can be maintained? The present procedure seems to work out reasonably well.

Executive Council and House of Deputies

On this level there appears the first of a number of contradictions between the balanced responsibility of the two Houses in the Sessions of the General Convention and what follows when the Convention has adjourned.

The House of Deputies, as such, has no continuing relationships with the Executive Council. Whatever efforts are made to establish a relationship by designating the President of the House as Vice-Chairman and a member *ex officio* of the Executive Council do not in fact have any substance. The Presidency is always filled by a person who can give the office only part time. There is the danger that the President will become a member of "the Establishment". Moreover, he is given neither staff nor finances to strengthen the position of the House in relation to the Executive Council.

To illustrate: although his primary responsibility, once Conven-

tion adjourns, is the appointment of lay and clerical members to the Joint Commissions, there is not available a list of persons, with their qualifications, who might be asked to serve.

The Secretary of the Convention is in fact the best continuing bridge between the House of Deputies and the Executive Council, but he is a representative of the Convention, not the House.

The present amorphous relationship may be good or bad. The point is that it is amorphous—and in direct contrast to the continuing relationship between the House of Bishops and the Executive Council embodied in the office of the Presiding Bishop.

House of Bishops and House of Deputies

This represents the second contradiction to the theoretical balance of the two Houses. The House of Bishops meets annually; it is made up of men engaged, for the most part, full-time, professionally, by the Church; an *esprit de corps* can the more easily be developed. The House of Deputies, on the other hand, is not only a large body which meets only once every three years with a changing membership, but it has no continuing representation (such as an Executive Committee) which could meet more frequently. This means that in practice, therefore, leadership in matters affecting the Church is carried by the House of Bishops rather than the House of Deputies. The theory of equal responsibility does not correspond with the fact.

Executive Council and Presiding Bishop

This is the third area of contradiction. The Presiding Bishop presides not only over the House of Bishops, but also at meetings of the Executive Council; he is also the chief administrative officer of the staff of the Executive Council. In his office are joined the legislative authority of the House of Bishops and the administrative authority of the Executive Council.

From one point of view, this can be considered desirable, as a unified position may be more easily put into action. From the point of view of the traditional balance-of-power concept, it raises questions. When legislative and executive functions are merged, questions of adequate representation of the constituency always arise sooner or later. This is compounded when no provision is made for independent juridical review. (It is almost as though the president of a university were also president of the Board of Trustees.)

The relationship of staff to the elected membership of the Executive Council is a typically knotty one, which again resembles the

problem of relationship between faculty, administration, and trustees of universities. It is probably true that any idea about the elected membership of any corporate organization actually supervising and reviewing in any significant way the detailed decisions and direction of the administrative staff is largely illusory. The purpose of administration is to carry out policy. To say that there is ambiguity at this point in the structure of the Church is obvious, as, in fact, policy is determined by day-to-day administrative decisions and is subject to review only in most unusual circumstances.

Again, this *may* be the best procedure, but it is probably not recognized throughout the Church that such (almost complete) identification of administration and policy functions in one office is the fact. (This matter of "process" may be more the cause of some of the unrest in the Church around the General Convention Special Program than the Program itself—though the problem may not be so recognized.)

The same point is illustrated by the way in which the Staff Program Group is appointed and approved.

In the sum, because of the relationship of the office of Presiding Bishop both to the House of Bishops and the Executive Council (in contradistinction to the minimal relationship of the House of Deputies) the weight of both authority and responsibility rests with the Bishops of the Church, rather than with the other clergymen and the laity.

Structure: The Whole Body of Christ

This raises the last problem: how does the Church speak to society today? Given the structure of the Church as we have seen it, inevitably the Bishops are understood to be the voice of the Church. This may be conscious or unconscious, desirable or undesirable; it does seem, in fact, fact, to be the way things are.

The problem has two prongs: (1) What is the relationship between the authority of the House of Bishops and the authority of the diocesan Bishop? (2) What is the relationship between the Bishops, priests, and lay people on every level?

1) This question deals of course with the essential question of the autonomy and independence of the diocesan unit with the Bishop, representative of Christ, the head of God's people in a particular place, in relation to the whole Body of the Church. The Councils in the early Church provided the ways by which the Christian affirmations were given credal form and the authority of the whole Church. At the same time, the mission of the Church was carried out from the local diocesan base.

To illustrate from the field of theological education: is it possible for diocesan Bishops to come to a corporate mind about the purpose of training for the contemporary ministry and about ways to accomplish it?

This is simply the ecclesiastical shape of the question asked of every institution: what is the relationship of the central authority to members of the body? It is made more complex (and more interesting) with the theological dimension of relating the Head to His members.

2) The relationship of professionally employed, full-time, clergymen to the laity has always been an important one. When balance is lost, either clericalism or laicism gets in the saddle and the essential nature of the Church as a fellowship of believers is lost.

The present structure points more to the danger of clericalism than its opposite. The way decisions are arrived at in the Church give weight to the clergy—especially the episcopate—rather than to the laity. This is in a day when even “religious” decisions are put within the context of the “secular” world, so that the general drift of the Church’s decision-making process seems to be going in directly the opposite direction from other institutions. It is also in a day when the Church is properly concerning herself more and more with the issues of society.

The question then is: how can the voice of the laity be heard in the affairs of the Church and especially in those that deal with the affairs of society and the relationship of Church to society?

If issues of investments, employment, housing, salaries, stock options, race, pollution of air and water, birth control and food production, are to continue to be determined primarily by the clergy, the Church will have lost its intelligent and concerned laity and whatever influence in society it has left in this generation.

This is not a day—with its demands for vast human personal needs to be met, and for the Gospel to be related to the life of our entire corporate society—when a simple re-arrangement of the structures of the Church will be adequate. Tinkering will neither save the Church nor serve society.

The task, therefore, is to introduce such flexibility into the structure of the Church that the voice (and vote) of a wider cross-section of lay people may be heard in determining what the Gospel says for this day and what the actions of the Church should be in response to that Gospel.

This means the voice and vote of laymen who are not now able to give the time demanded of triennial General Conventions. It means the inclusion of women on the basis of equality with men. It means (compensatory) representation of black (and other mi-

nority) clergymen and laymen. It means the election (not selection) of young people. It means a greater degree of participation of priests *qua* priests (and probably with a greater freedom to act independently of Bishops) in the decision-making of the Church.

And it means a new ordering of priorities within the structure of Dioceses, so that Bishops can be freed from their now-intolerable administrative responsibilities (90% of which could in fact be carried on by laymen and clergy) to become what they once were:

- 1) Celebrators of the Eucharist.
- 2) Fathers-in-God to their flock.
- 3) Chief missionary to the world.

Anything short of this kind of restructuring probably will not mean much. 1970 would be a good date to get it going. Any time after that will probably be too late for the present-day Episcopal Church.

APPENDIX 10

INTERIM REPORT OF THE BOARD OF THEOLOGICAL EDUCATION

In response to a Resolution of the 1967 General Convention, the Presiding Bishop appointed, and the Executive Council confirmed, a Board of Theological Education.

The Board is an agency of the General Convention, reporting to the General Convention and to the House of Bishops. While maintaining close liaison with the Executive Council, it is not an organizational part of that body. Financial support for the Board is currently placed in the Program and Budget of the General Church, with an appropriation of \$25,000.00 for 1968 and of \$85,000.00 for 1969.

The first meeting of the Board was held in January, 1968, at which meeting the Bishop of Bethlehem was elected Chairman. The Board has met approximately monthly thereafter, except for the Summer months.

The Rev. Charles L. Taylor, director of the "Pusey Committee" study, served as consultant for the first six months of 1968. The Board is at present seeking an Executive Director for its activities. The Rev. Richard G. Johns, of the Professional Leadership Section of the Executive Council, is a co-opted staff member for the Board in the area of continuing education.

The Diocese of Bethlehem granted its Bishop a leave of absence from October 1, 1968 to March 31, 1969, to serve full time in the work of the Board. During this period, the Chairman visited all the Seminaries and other theological institutions of the Church.

A. What Is the Task?

What is the task of the Board? The Pusey Committee Report outlined it in this manner:

The maintenance of standards in the Seminaries and other agencies; a reconsideration of the Canons dealing with ordination standards and canonical examinations; enlistment for ministry; research; continuing education; theological education for the laity; and financing of these areas of concern.

In these matters, the Board considers its function to be both that of defining broad policy and the implementation of the same. It hopes to be a means of co-ordination of the efforts of many in this area.

The Board, therefore, has been working closely with the Joint Commission on Deployment of the Clergy, the House of Bishops' Committee on Pastoral Counseling, the Executive Council, the theological institutions of the Church, and ecumenical committees and agencies.

B. A Concept of Action

The Board believes that implementation by the Church is imperative in the following areas:

- A. Enlistment and screening of candidates for the ministry.
- B. The years of formal theological education. The task is academic; but it also relates to professional competency, training for mission and ministry in the Church and in the world, and formation of priesthood and the maturing of personality.
- C. Provision for continuing education of clergymen throughout their careers, the appropriate use and placement of clergymen, and provision for adequate salary ranges.
- D. Provision of appropriate opportunities for theological education for the laity.

These areas must be held together conceptually. The variety of students who enter a seminary determines in good part the quality of that seminary. What happens in a profession after ordination affects the response given by one who is considering the profession. In none of these areas can the Church long endure mediocrity.

C. Canonical Implications

If there is to be an advance on this broad front, the Canons of the Church relating to the ministry must be changed. The Board will propose to the 1970 General Convention a revision of these Canons.

For the present, the Board asks the Special General Convention of 1969 for the revision only of Canon 30, repealing the provision for a Joint Commission on Education for Holy Orders (which, in the light of the action of the 1967 General Convention establishing this Board, is now redundant) and substituting for that Commission the Board for Theological Education.

In general, the proposed revision transfers to the Board the duties formerly assigned to the Joint Commission on Education for

Holy Orders and outlines new responsibilities in the enlistment and selection of candidates for Holy Orders, the continuing education of the clergy, lay theological education, general examinations for ordination, and the seeking of appropriate financial support for theological education.

The proposed new Canon does *not* include the matters now provided for in Section 3 of the present Canon, which outlines certain standards to be met if a seminary is "to be recognized as a theological seminary of this Church". With the unanimous concurrence of the deans of the Seminaries, the Board feels that this section is obsolete. The Board feels that the standards of the Church relating to the ministry can be upheld in better ways than by minutely prescribing the number of students and of faculty members in a Seminary.

The proposed new Canon 30 is attached to and made a part of this Report.

D. Financial Implications

There are obvious financial implications if there is to be a new quality of life in theological education and in the ministry of the Church.

More than \$20,000,000.00 should be available for scholarships and for the strengthening of our theological institutions. This would not be used to subsidize mediocrity and the deficits of unneeded schools or to erect new buildings; but, rather, to promote and co-ordinate new and better standards of preparation for the ministry.

More than \$20,000,000.00 should also be invested by the Church in the continuing careers of clergymen. This would include diaconate internships, sabbaticals, continuing education in the Dioceses, and refresher courses in Seminaries and Universities. It would provide funds for appropriate deployment and for pastoral counseling.

The Board estimates that more than \$52,000,000.00 should be spent by the Episcopal Church in the coming decade to catch up with its long-deferred maintenance in respect of the ministry. Good management then calls for adequate annual appropriations to carry on these new policies.

In all of this, the laity is involved, not simply as donors of funds, but as they join in the ministry of the people of God.

The Board asks the understanding and the prayers of the Church.

Frederick J. Warnecke, *Chairman*
 Hershner Cross
 Amory Houghton, Jr.
 Marian H. Kelleran
 James A. Martin, Jr.
 Walter Ong, S.J.
 Charles P. Price
 Almus M. Thorp, Jr.
 Charles V. Willie

E. Recommendations

1. *Resolved*, the House of _____ concurring, That Canon 30 be, and the same is hereby, repealed; and be it further
2. *Resolved*, the House of _____ concurring, That a new Canon 30 be, and the same is hereby, enacted, to read as follows:

Canon 30

Of a Board for Theological Education

Sec. 1. There shall be a Board for Theological Education of the General Convention, consisting of nine members, appointed jointly, at each regular meeting of the General Convention, by the Presiding Bishop and the President of the House of Deputies, with the confirmation of the General Convention.

Sec. 2. The duties of the Board for Theological Education shall be

(a) To study the needs and trends of education for Holy Orders in the Church, within the jurisdiction of this Church, and to make recommendations to the Executive Council, the House of Bishops, and the General Convention, with regard thereto.

(b) To advise and assist the Seminaries, and other institutions of the Church for the training of men for Holy Orders, within the jurisdiction of this Church.

(c) To promote continuing co-operation between and among the Theological Seminaries of the Church.

(d) To compile and present to each regular meeting of the General Convention a complete statistical report of the work of the several Theological Seminaries of the Church and, as far as possible, of other institutions for the training of men for Holy Orders.

(e) To assist in the enlistment and selection of candidates for Holy Orders.

(f) To promote the continuing education of clergymen.

(g) To assist in programs of lay theological education.

(h) To aid the Board of Examining Chaplains in its responsibilities.

(i) To seek appropriate financial support for theological education.

Sec. 3. It shall be the duty of each Theological Seminary of this Church, and of each other institution for the training of men for Holy Orders, to present annually to the Board for Theological Education statistical reports, on forms prepared and provided by the Board.

and be it further

3. *Resolved*, the House of _____ concurring, That any unexpended balance remaining of the appropriation in the budget of the General Convention for the former Joint Commission on Education for Holy Orders be held by the Treasurer and be made available to defray the expenses of the conferences of Deans of Theological Seminaries for the balance of the current triennium.

ANNEX THE CHRISTIAN MINISTRY

The mandate given to the Board for Theological Education by the 1967 General Convention does not exclusively relate to what is commonly accepted as "Theological Education". That is too narrow a term; a better one would be, "The Ministry of the Church". In short, we are concerned both for the ordained ministry and for the ministry which the laity exercise day by day.

The Board for Theological Education suggests, then, that we expand our notions of Theological Education to embrace the whole process of education for the total life of a Christian, be he layman, deacon, priest, or Bishop. We suggest that Theological Education is not to be understood simply as that which happens over a limited number of years spent in seminary. It is education for life. It embraces all that happens to a person's mind between cradle and grave.

Theological Education is all about—the layman who, by his commitment to the Christian faith, serves God in the vocation and life to which God has called him; the young man who senses a call from God to serve in the ordained ministry and wrestles inarticulately with this inner compulsion; the image of the ministry that man has received from his family, his rector, his peers, the culture, and the Church of which he is a part; the consideration of that man's personal qualities by the Church; how the Church selects him to be a candidate; his education in college or university, in the theological seminary and graduate school; his ordination; his continuing education, training, and re-training. Theological Education is all

about the employment and use of clergymen throughout their lives; personnel practices in the Church; honorable salaries and living arrangements; and a score more matters of great common interest to all Episcopalians.

All of these matters must obviously be seen within the context of the Episcopal Church, with its given institutions and realities. But even more, all of this Theological Education takes place within the contemporary world—a world which is a maelstrom of rapid change, of technological maturity and of confrontation, tension, and conflict.

In the light of this, we question whether the inaction and ineptness of the Episcopal Church with regard to the ministry of the people of God can any longer be endured. There are demanding opportunities before us; we must not miss them. We have the chance to help renew the total life of the Church by strengthening the life of our ordained leadership and by developing the ministry of our laity for mission in our world of this instant.

Enlistment and Selection

Programs of enlistment are proposed for the professional ministry. It *may* be important to begin in the primary and secondary schools across the land, but every imaginative effort must be made to reach college and university men. Clergymen—able and young—trained for this work by national leadership, would be in charge. Appropriate literature and visual aids would be developed.

Parallel to this effort, programs would be developed for vocational counselors, faculties, and administrators; and, not least, the clergymen of this Church who serve both in parish churches and in special forms of ministry.

In short, we must make a concerted effort to present the Christian ministry to the people of our time, despite the fact that at the moment there is no clergy shortage.

While we would unashamedly present the Episcopal Church and its ministry, every attempt would be made to act with others in ecumenical efforts toward enlistment.

Selection and Screening

It is proposed to set up three Selection Conferences annually, in each of eight areas of the United States (New England, Middle Atlantic, Southeast, Mid-West, Southwest, Mountain States, Northwest, California). These we propose to base upon the tested experience of similar conferences in the Church of England, and on pilot ventures in Virginia, Washington, and Maryland. Those interested in the ministry of the Episcopal Church would be invited to attend

a three-day conference. A selection group might consist of a priest, a Bishop, an educator, a psychiatrist, a woman, a business or professional man, and others. Each member of the group would have a personal one-half hour interview with each candidate. The group would live together. There would be informal discussion, presentations, and worship.

After the candidates leave, the staff would remain for a final day, during which assessments would be made about each man. These might take the form of a recommendation to prepare for the ministry, a recommendation that the man should not prepare for the ministry, or a recommendation that the man should postpone a decision for the time being. These judgments, with substantiating material, would be sent to the candidate's Bishop. Later, they would be available for a seminary of the man's choice.

The Selection Conferences would be designed so that the "unusual" candidate is gladly accepted, even though he may not appear to fit the norms of more "average" men. (Indeed, the Church must not be looking for "average" men. Must it not resist every attempt to accept unexciting, "safe" candidates?) In any case, the recommendations and findings of the conferences would provide material for a Bishop, to help him make a decision that would be, he trusts, sound and right for the man and for the Church.

Theological Seminaries

The Church, through the Board for Theological Education, should support first-class theological education and strengthen it in every way. It should never subsidize weakness or mediocre education. We need constructive, responsible, experimentation. We need strengthened field education. We should utilize all possible resources of the universities in our programs of theological education.

We have at the moment too many seminaries, doing approximately the same thing—however well. We badly need an over-all plan. Might we not then find that we do, perhaps, need all the present institutions, but for many varied purposes? Could not certain of our present seminaries become centers of continuing education for the clergy and laity? Might not others have specialized possibilities? With opportunities for specialization, might not the abilities of the seminarian and the current needs of the Church be brought into better working relationship?

The Canons of the Church

We need to stake out new positions in the Canons concerning the ministry. Are we prepared to say that the Church—the whole

Church—should accept responsibility for its candidates for the ministry? Are we then prepared to say that this responsibility should be delegated to the Bishops of the Church collegially? Are we prepared to give our seminaries more freedom to be responsibly flexible and experimental? Are we ready to take a bold step for a new day and arrange for general ordination examinations, representing the whole Church? Would we be willing to have in each Diocese a Commission on the Ministry of priests and lay persons to help the Bishop, and, among other responsibilities, with the Bishop, to examine candidates for ordination in respect of commitment, formation for priesthood, and reception into the fellowship of a Diocese?

The Board for Theological Education hopes to present to the Church changes in the Canons for consideration at the General Convention in Houston in 1970.

Post-ordination Years

The Board suggests that the diaconate should be restored to its ancient dignity and that the year spent in it should be a true internship. Deacons, then, would be placed under trained supervising priests, in situations which would encourage and develop professional skills. Grants-in-aid would be needed, since, frequently, the appropriate supervised situation would be a place where local financial support for the young deacon could not be found.

The Board proposes that a six-months sabbatical leave be given to every young clergyman five years after his ordination, to retrain and refresh him.

At this time, the young clergyman needs help and responds to it. Many who have been frustrated by the tasks which they have been facing could be restored in mind and in spirit and encouraged to go to fruitful and mature ministry. Some of the cost might be met by Dioceses and parishes, but there should be national funds available for such sabbaticals if they are to be sound educational experiences.

Continuing education should be available to every priest, and, it is to be hoped, to every layman as well. There are two basic and complementary ways in which it can be provided.

- 1) Through the development of centers of continuing education throughout the Church, utilizing the vast resources of the seminaries, universities, and colleges, of our country, as well as those of business and industry.
- 2) Through the development of courses and opportunities for

continuing education within each Diocese. We regard this matter as of utmost importance.

Corollary Career Needs

The Board for Theological Education strongly endorses the proposals of the Joint Commission on Deployment of the Clergy. The present lack of any system harms the Church and defeats the clergy.

The Church obviously must address itself to the problem of inadequate salaries. Consideration should be given to the disadvantage of relating salaries wholly to the Church served. Weak churches, small churches, problem churches, then, can generally expect inadequate ministries, whereas these situations often need the most mature and able priests.

The Board for Theological Education also strongly endorses the proposals of the House of Bishops' Committee on Pastoral Counseling to aid clergymen who are facing severe personal difficulties in their ministry.

Lay Theological Education

The Board is much concerned for the development of lay theological education. Neglect of adequate opportunities for this will simply widen the tragic gap between the clergy and the laity that is so characteristic of our times. Lay theological education and theological education for professional ministry must be held together in the life of the Church.

Financial Implications

There are obvious financial implications in the foregoing proposals. To implement an over-all plan both for lay and clerical theological education that could radically transform the life of the Church will require large sums of money. National funds must be made available to Dioceses for diaconate intern programs, for sabbaticals, and for continuing education of the clergy. Seminarians will need scholarships, in a time of increasing costs. The list of needs is very long.

The Board estimates that more than \$50,000,000.00 for Christian Ministry will be needed in the Episcopal Church within the next decade. This amount should not be seen as a sum to be raised by apportioning it among the Dioceses and parishes in the form of quotas. Rather, the Church should approach this need as our universities and colleges approach similar needs. For the most part, the funds should be raised over the next decade through large gifts from individuals and foundations.

Episcopalians have given millions of dollars to universities for secular education. We thank God for this vision and generosity. The Board believes that members of the Church will likewise give to theological education, if the Church believes in itself and in its mission in God's world.

APPENDIX 11

REPORT OF THE COMMITTEE ON CANONS OF THE HOUSE OF BISHOPS

Background

As a preliminary to canonical amendments in the area of "discipline", an amendment of Article IX. of the Constitution was proposed by the General Convention of 1964. It was adopted by the General Convention of 1967. The amendment .

1. Removed "admonition" from the list of sentences, as not being properly a sentence; but, rather, a pastoral activity inherent in the Bishop's office, and one implied in the promises both of Deacons and Priests in their respective services of ordination.

2. Removed "degradation" from the list of sentences, because, in the Canons, there is no other reference to such a sentence; and, indeed, it is specifically provided that deposition is "not from a higher to a lower Order" or grade in the Ministry, but absolute.

3. Added "removal" to the list of sentences, since, in 1925, the Canon, "On Renunciation of the Ministry", was amended to permit removal as well as deposition. Thus, a sentence consequent on a renunciation for causes not involving immoral conduct (previously known as "voluntary deposition") was designated as a "removal".

4. Provided for the enactment of a Canon to govern the manner of remitting a sentence of suspension.

With the ground thus cleared by amendment of the Constitution, a whole series of canonical changes are now in order.

The purpose of the changes being proposed is both to bring into accord the terminology of the Canons and to clear up other apparent defects to which attention of the Committee has been called. The changes are based on a study made for the House of Bishops by the late Frederick D. Goodwin, then Bishop of Virginia, in collaboration with his Chancellor, George R. Humrickhouse. They were considered in detail by the House of Bishops, and, when

formally presented to the House, in General Convention assembled, in 1967 (the Constitutional amendment referred to above having been adopted), were approved by that House and transmitted on September 23 to the House of Deputies.

Apparently, the House of Deputies felt that the matters required fuller consideration than was possible when the matter reached them. In the closing hours of the Convention, on September 27, the House of Deputies voted not to concur; but, in its Message of non-concurrence, the House of Deputies asked the House of Bishops to "cause the proposed amendments to be printed and distributed . . . well in advance of the Special Convention of 1969, so that action might be taken after more mature consideration". This Report responds to that request.

The present summary of the canonical changes proposed, with notations in each case of the gist of what is proposed and the rationale therefor, is largely based on the original report of the matter made by Bishop Goodwin's committee. In a few details, particularly with regard to cross-references to Canons and Sections and Clauses of Canons, the material has been brought up to date. In most cases, the rationale is *verbatim quodae* from Bishop Goodwin's report.

A. Eliminating References to Deprivation

1. CANON 1, SEC. 6(b) (8)

Gist: To substitute the word "removed" for "deprived" and "removal" for "deprivation".

Resolved, the House of Deputies concurring, That item (8) of clause (b) of Section 6 of Canon 1 be, and the same is hereby, amended to read as follows:

(8) the names of the Clergy who have been removed or deposed during the preceding twelve months, with the date, place and ground of removal or deposition.

Rationale: There is no such thing as a sentence of deprivation.

2. CANON 1, SEC. 6(c)

Gist: To substitute the word "removal" for "deprivation".

Resolved, the House of Deputies concurring, That paragraph (c) of Section 6 of Canon 1 be, and the same is hereby, amended to read as follows:

(c). It shall be the duty of the Recorder to furnish, upon proper authority and at the expense of the applicant, such information as may

be in the possession of the Recorder, based upon the reports required under Clause (b) hereof, but in no case shall the Recorder publish or furnish for publication the grounds of any suspension, removal, or deposition.

Rationale: Same as above.

3. CANON 1, SEC. 6(d)

Gist: To substitute the word “removed” for “deprived”.

Resolved, the House of Deputies concurring, That clause (d) of Section 6 of Canon 1 be, and it is hereby, amended to read as follows:

(d). The Recorder shall prepare and present to each session of the General Convention a list of all Clergy ordained, received, suspended, removed, deposed, or restored; and of all Bishops consecrated; and of all Bishops and other clergymen who have died; such list to cover the period from the last preceding similar report of the Recorder through the thirty-first day of December immediately preceding each session of the General Convention.

Rationale: Same as above.

B. Distinguishing Inhibition from Suspension

The only Canon which uses the word “inhibit” or “inhibition” is Canon 59. We recommend the granting of authority to inhibit in a suggested revision of Canon 53, which relates to action in cases of emergency and prior to trial. We suggest, also, a change in Section 1 of Canon 62, substituting for the 6-month “suspension” a 6-month “inhibition”; and we further suggest an amendment to Canon 64, Section 3(e), changing the words “suspend” and “suspension” to “inhibit” and “inhibition” in cases prior to final judgment. We present these together, although out of numerical order.

4. CANON 53, NEW SEC. 4

Gist: To provide for the Bishop’s inhibiting (rather than suspending) a Presbyterian or Deacon under presentment, or under judgment of immorality in a Court of Record, or (in case of abandonment of the Communion of this Church) until after final judgment of a Trial Court or Pronouncement of Sentence.

Resolved, the House of Deputies concurring, That Canon 53 be, and it is hereby, amended by the addition of a new Section 4; which Section shall read as follows:

Section 4. If presentment shall have been made against a Presbyterian or Deacon, or in the case of a Presbyterian or Deacon convicted of any crime or misdemeanor involving immorality, or against whom a judgment has been entered in a Court of Record in a cause involving

immorality, or in the case of the abandonment of the Communion of this Church by a Presbyter or Deacon, the Bishop in whose Diocese or Missionary District the Presbyter or Deacon is canonically resident may, upon probable cause, inhibit the Presbyter or Deacon from officiating in the said Diocese or Missionary District until after the judgment of the Trial Court becomes final, or until sentence has been pronounced under Canon 60.

Rationale: This provision seems necessary, because a Minister should not officiate as such pending a trial or if he has openly abandoned the Communion of this Church. Including the requirement of a finding of "probable cause" would protect a Minister from the arbitrary action of a Bishop.

5. CANON 62, SEC. 1

Gist: Change the last clause in the first sentence to read "and the said Bishop shall then inhibit the said Minister from officiating in the said Diocese or Missionary District for six months". Change, in the last sentence of Section 1, "suspend" to "inhibit".

Resolved, the House of Deputies concurring, That Section 1 of Canon 62 be, and it is hereby, amended to read as follows:

Sec. 1. If any Presbyter or Deacon shall, without availing himself of the provisions of Canon 60, abandon the Communion of this Church by an open renunciation of the Doctrine, Discipline, or Worship of this Church, or by a formal admission into any religious body not in communion with the same, or in any other way, it shall be the duty of the Standing Committee of the Diocese or the Council of Advice of the Missionary District in which the said Presbyter or Deacon is canonically resident to certify the fact to the Bishop, or, if there be no Bishop, to the Bishop of an adjacent Diocese or Missionary District, and with such certificate to send a statement of the acts or declarations which show such abandonment; which certificate and statement shall be recorded, and shall be taken and deemed by the Ecclesiastical Authority as an equivalent to a renunciation of the Ministry by the Minister himself; and the said Bishop shall then inhibit the said Minister from officiating in the said Diocese or Missionary District for six months. Notice shall be given by the Bishop to the Minister so inhibited that, unless he shall within six months transmit to the Bishop a retraction of such acts, or make declaration that the facts in said certificate are false, he will be deposed from the Ministry.

Rationale: This would conform to the other suggested changes whereby a "suspension" pending final disposition is now explicitly an "inhibition".

6. CANON 64, SEC. 3(e)

Gist: In the fifth and sixth lines substitute the word "inhibit" for "suspend" and the word "inhibition" for "suspension".

Resolved, the House of Deputies concurring, That paragraph (e) of Section 3 of Canon 64 be, and it is hereby, amended to read as follows:

(e). After a Presbyter or Deacon shall have been convicted by a Trial Court of a crime or immorality rendering him liable to canonical sentence, the Bishop of the Diocese or Missionary District shall have the right to inhibit him from all public ministrations. Such inhibition shall continue until a final judgment upon the case. When the sentence is of suspension or deposition, the Bishop who pronounces the same shall without delay give notice thereof in writing to every Minister and Vestry in the Diocese or Missionary District in which the accused was canonically resident; to all the Bishops of the Church, and where there is no Bishop, to the Standing Committee of the Diocese or to the Council of Advice of the Missionary District as the case may be; to the Recorder; and to the Secretary of the House of Bishops, who shall deposit and preserve such notice among the archives of the House. The notice shall specify under what Canon the said Minister has been suspended or deposed.

Rationale: In the present Canon, the term "suspension" is used in two different situations. The amendment would make a "suspension" pending final judgment an "inhibition"; and we would not then confuse an "inhibition" with a sentence of "suspension".

C. Clearing Trial-Procedure Canons of Matters Relating to Sentences

7. CANON 57, SEC. 5

Gist: Delete "which penalty may be admonition or suspension or deposition from the Ministry, as shall be by the Court adjudged".

Resolved, the House of Deputies concurring, That Section 5 of Canon 57 be, and it is hereby, amended to read as follows:

Sec. 5. The decision of the Court as to all the charges and specifications shall be reduced to writing, and signed by those who assent to it; and the Court shall also, if the accused is found guilty of any charge or specification, determine and embody in the written decision the penalty which it shall adjudge should be imposed upon the accused; and the decision so signed shall be recorded as the judgment of the Court, and shall be judgment *nisi* until it becomes final as hereinafter stated.

Rationale: This Canon refers to Trial Procedure, and should not contain references to Sentences, since Canon 64 deals with that subject. Note also the proposal below for a new Sec. 1 to Canon 64.

8. CANON 57, SEC. 6

Gist: To be deleted entirely.

Resolved, the House of Deputies concurring, That Sec. 6 of Canon 57 be, and it is hereby, repealed, and that the remaining sections be renumbered accordingly.

Rationale: Almost identical provision is found in Canon 64, which deals with sentences, which is where it belongs.

9. CANON 58, SEC. 6

Gist: Omit, in lines six and seven, the words, "which shall be either admonition, suspension as defined by the Canons of this Church, or deposition"; and, in line 10, change the word "palliation" to "mitigation".

Resolved, the House of Deputies concurring, That Section 6 of Canon 58 be, and it is hereby, amended as follows:

Sec. 6. If the Court of Review of the Trial of a Bishop shall enter final judgment in the case, and if by said judgment the accused shall be found guilty of any of the charges or specifications upon which he has been tried, the Court of Review of the Trial of a Bishop shall determine the sentence. Before sentence is passed, the accused shall have the opportunity of being heard, if he have aught to say in excuse or mitigation. The sentence shall be pronounced by the Presiding Bishop, or such other Bishop as the Presiding Bishop shall designate, who shall thereupon give the notices thereof required by Canon 64.

Rationale: This Canon refers to Trial Procedure, and references to Sentences should be left to Canon 64. "Mitigation" is the more commonly used word for what is meant in the second sentence.

D. Concerning Sentencing

10. CANON 60, SEC. 1

Gist: In line 13 omit "shall defer formal action upon the declaration for three months, and meanwhile".

Resolved, the House of Deputies concurring, That Section 1 of Canon 60 be, and it is hereby, amended so as to read as follows:

Sec. 1. If any Minister of this Church not under presentment shall declare, in writing, to the Ecclesiastical Authority of the Diocese or Missionary District in which he is canonically resident, his renunciation of the Ministry of this Church, and his desire to be removed therefrom, it shall be the duty of the Ecclesiastical Authority to record the declaration and request so made. The Bishop, being satisfied that the person so declaring is not amenable for any canonical offense, and that his renunciation of the Ministry is not occasioned by foregoing misconduct or irregularity, but is voluntary and for causes, assigned or known, which do not affect his moral character, shall lay the matter before the clerical members of the Standing Committee (or of the Council of Advice), and with their advice and consent he may pronounce that such renunciation is accepted, and that the Minister is released from

the obligations of the Ministerial office, and that he is deprived of the right to exercise the gifts and spiritual authority as a Minister of God's Word and Sacraments conferred on him in his Ordination. He shall also declare in pronouncing and recording such action that it was for causes which do not affect the man's moral character, and shall, if desired, give a certificate to this effect to the person so removed from the Ministry. In all other cases of Renunciation of the Ministry, where there may be a question of foregoing misconduct or irregularity, the Bishop shall not pronounce sentence of deposition save with the consent of the Standing Committee of the Diocese or the Council of Advice of the Missionary District. The Bishop shall give due notice of every such removal or deposition from the Ministry, in the form in which the same is recorded, and in accordance with the provisions of Canon 64, Sec. 3(b).

(Note on the foregoing reference to Canon 64, Section 3: If the proposed new Section of Canon 64 is adopted, the reference will be to Canon 64, Sec. 4(b).)

Rationale: Since the Bishop has to consult with the clerical members of the Standing Committee or Council of Advice it would seem that this would give sufficient time for mature consideration of the request of the Minister for removal. Also, Canon 64, (present) Sec. 3(b) permits the sentence of removal to be held in confidence. This would appear to give ample protection against immediate publication of a removal, if the Bishop felt that such confidentiality was necessary.

11. CANON 64, NEW SEC. 1

Introductory: We feel that it is impractical, if not well-nigh impossible, to define the different sentences. It should be clear from the Canons and from the history of the Church what is meant by *suspension*, *removal*, or *deposition*, and these would be the only sentences we would leave in the Canons. In order to make this abundantly clear, we recommend that Canon 64, "Of Sentences", be amended by the addition of a new Section 1.

Resolved, the House of Deputies concurring, That Canon 64 be, and it is hereby, amended by enacting a new Section 1; the remaining sections to be renumbered accordingly; the said new Section 1 to read as follows:

Sec. 1. There shall be three sentences which may be imposed; namely, *suspension*, *removal*, or *deposition*. A sentence of *suspension* may be imposed after (a) final conviction by a Trial Court, or (b) the filing of a waiver under Sec. 4(d) of Canon 64. A sentence of *removal* may be imposed when there has been a renunciation under Canon 60, for causes which do not affect the moral character of the Minister. A sentence of *deposition* may be imposed (a) after final conviction by a Trial Court, (b) after the filing of a waiver under Section 4(d) of Canon 64, (c) when there has been a renunciation under Canon 60 in cases where there may be a question of a foregoing misconduct or irregularity on the part of the Minister, or (d) abandonment of the Communion of this Church as set forth in Canon 62.

Rationale: It seems clear that a sentence of *suspension* should be imposed only after a judgment of conviction or a waiver of further proceedings under Section 3(d) of Canon 64. This section pre-supposes the filing of a presentment and the stating of the specific offense charged, because "the charges made against him" could only refer to formal charges and not mere allegations or insinuations of misconduct. A sentence of *removal* is a new category of sentence, which, as we have mentioned, was adopted in 1925, and is imposed only in cases involving a voluntary renunciation of the Ministry, in which there is no implication of causes affecting the moral character of the Minister. A *deposition* may be imposed in these circumstances, namely: (a) after trial or waiver of a trial; (b) after renunciation, for causes which may involve previous misconduct or irregularity on the part of the Minister; or (c) after abandonment of the Communion of this Church as set forth in Canon 62.

E. Concerning Remission of Sentences

12. CANON 65, SEC. 2

Gist: To empower a Bishop to remit a sentence of suspension upon receiving consent of $\frac{2}{3}$ of the members of the Standing Committee; but retaining the additional requirement of securing the permission of at least 4 out of 5 neighboring Bishops in the case of remitting a sentence of removal or deposition.

Resolved, the House of Deputies concurring, That Section 2 of Canon 65 be, and it is hereby, amended so as to read as follows:

Sec. 2. A Bishop of this Church may, for reasons he shall deem sufficient, and with the advice and consent of two-thirds of all the members of the Standing Committee or Council of Advice, remit and terminate a sentence of suspension pronounced in his jurisdiction upon a Minister. He may also, for reasons which he shall deem sufficient, remit and terminate any sentence of removal or deposition pronounced in his jurisdiction upon a Minister, but he shall exercise this power only upon the following conditions:

(1) That he shall act with the advice and consent of two-thirds of all the members of the Standing Committee or Council of Advice.

(2) That he shall submit his proposed action, with his reasons therefor, to the judgment of five of the Bishops of this Church whose Dioceses or Missionary Districts are nearest to his own, and shall receive in writing, from at least four of the said Bishops, their approval of the said remission, and their consent thereto.

(3) That before remitting such sentence, he shall require the person so removed or deposed, who desires to be restored to the

Ministry, to subscribe to the declaration required in Article VIII of the Constitution.

Rationale: Indicated under “*Gist*”. It would also place the words suspension, removal, and deposition in orderly sequence and in conformity with the sequence in other Canons. The change in wording of (3), by inserting “so removed or deposed who desires” after the word “person” would make it clear that a restoration applied only to persons who had been removed or deposed and would not apply to persons suspended, because no restoration is necessary upon remission or expiration of a sentence of suspension.

13. CANON 65, SEC. 4

Gist: In line 3, prior to the word “deposed”, insert “removed or”.

Resolved, the House of Deputies concurring, That Section 4 of Canon 65 be, and it is hereby, amended so as to read as follows:

Sec. 4. In case the person applying for such remission shall be domiciled beyond the Diocese or Missionary District in which he was removed or deposed, the Bishop, before granting such remission, shall be furnished with written evidence of the approval of such application by the Bishop of the Diocese or Missionary District in which such person is domiciled.

Rationale: Recognizes the sentence of removal.

14. CANON 65, SEC. 5

Gist: In line 2, prior to the word “deposition”, insert the words “removal or”; and

In line 7, prior to the word “deposition”, insert the words “removal or”; and

Resolved, the House of Deputies concurring, That Section 5 of Canon 65 be, and it is hereby, amended to read as follows:

Sec. 5. Whenever a Bishop shall remit and terminate any sentence of removal or deposition, he shall, without delay, give due notice thereof under his own hand, sending the said notice in a sealed envelope to the Ecclesiastical Authority of every Diocese and Missionary District of this Church, and to the Recorder, giving with the full name of the person restored the date of the removal or deposition and the Order of the Ministry to which he is restored.

Rationale: This would require notice of the remission of a sentence of removal. This appears only logical, since a person under sentence of removal must be restored under the authority of Canon 65, and the present Canon provides that notice be given only of those restored after deposition. Notice should also be given when there is a restoration after removal.

15. CANON 65, SEC. 3

(Although not forming part of the "package" of amendments detailed above, an amendment to Canon 65, Sec. 3, passed by the House of Bishops in 1967, was, by the House of Deputies, associated with the foregoing in its request that the proposed amendments be printed and circulated in advance of the Special General Convention of 1969.)

Gist: Change of word "three" to "one" in next to last line of section.

Resolved, the House of Deputies concurring, That Section 3 of Canon 65 be, and it is hereby, amended, in line 7 thereof, by changing the word "three" to "one", so that Section 3 as amended shall read as follows:

Sec. 3. In case such person was deposed for abandoning the Communion of this Church, or, having been deposed by reasons of his renunciation of the Ministry of this Church or for other causes, he have also abandoned its Communion, the Bishop, before granting such remission, shall be satisfied that such a person has lived in lay communion with this Church for one year next preceding his application for such remission.

APPENDIX 12

REPORT OF THE NATIONAL ADVISORY COMMITTEE ON EVANGELISM

A. Introduction and History

A Committee of advice to the Presiding Bishop on Evangelism was authorized by the 1967 General Convention, to replace the former Joint Commission on Evangelism. The Committee was appointed by the Presiding Bishop and held its first meeting on January 27, 1969, chaired by the Rt. Rev. Robert R. Brown, Bishop of Arkansas. Since then, it has sought to develop strategy and experimentation in evangelism, with special concern for the studies of the World Council of Churches on the missionary structure of the local congregation.

The National Advisory Committee notes with appreciation the ecumenical consultation co-sponsored by the Overseas Mission Society, Complex, Inc., the Diocese of North Carolina, the Diocese of East Carolina, and the Executive Council, in April, 1969, in Durham, N. C., for 24 congregations from all over the country. Those involved in the consultation were nominated by a wide sampling of denominational leaders, because of the vitality of their congregational life. Although the National Advisory Committee did not sponsor this event, it is attempting to see that the findings of the consultation will be made available to the Churches. We would further commend the sponsoring agencies for their initiative.

B. Major Concern and Focus

The National Advisory Committee has focused on the mission of the local congregation as the critical point for its work. It sees the necessity for developing and strengthening the initiative within parishes and missions to be experimental in evangelism and to express that evangelistic mission in more adequate forms of individual and corporate worship.

Operating with this focus, the National Advisory Committee has accepted a broader definition of evangelism, which it would commend to the consideration of the Church:

The concept of evangelism in the New Testament means a communication of good news. To the Christians, it meant com-

munication of *the* good news, the coming of the Messiah and the possibility of new life. The gospel accounts all identify the whole reality of Jesus Christ with the word "evangel", or good news. The good news is further identified as good news for the sick and the poor and the imprisoned. In all cases, it is something communicated to the one in need of it, and it often evokes a response in the one to whom it is communicated. On the other hand, the good news does not always evoke a response. Only one of the ten men cleansed of leprosy turned back to Jesus.

Somewhere in its history, the Church's life began to identify evangelism with a particular response to that good news. Evangelism came to be seen as a proclamation-of-good-news-that-brings-people-in. The general understanding of the word evangelism now in parishes is of something close to a membership drive. Episcopalians tend to be embarrassed by the word, because it connotes aggressive confrontation of the un-churched with a plea to be churchd.

This narrow version of evangelism does not do justice to the richness of the Biblical word nor to the mission of the Church, the parish, and the Christian. Rather than being called to arrange strategies for converting people (or proselytizing them), evangelism is a word that calls the Christian to a life of serving in whatever way the world needs serving. Jesus' evangelism was such that it spoke about freedom to those who were in prison, it spoke of healing to those who were sick, it spoke of forgiveness to those deep in guilt. A similarly deep meaning of the word evangelism would mean that we might work for prison reform as a way of serving the prisoner. We might work as an aide at a hospital as a way of serving the sick. We might support a counseling service as a way of serving the guilty. We might work for justice, community organization, and guaranteed income as a way of serving the poor. Or we might have other strategies or ways of speaking our word of good news.

The point is that the evangelist has his focus on the need of the world or of the person to whom good news is addressed. Our misunderstanding of evangelism keeps its focus on the response we hope to produce—a response of becoming a part of the Church.

To the recipient of the good news, the good news is the experience of having genuine and deep needs met. It is, in other words, an *experience* of good news, not usually a *hearing* of good news.

Christians can and do hope that those who experience good news in this way will respond and become one of the evangelists.

It is important, however, that the Church and the parish be clear that evangelism has outward thrust and no guarantee of any response whatsoever. Evangelism is concerned with good news sent by God, sometimes acted out by Christians, sometimes discovered in the world outside the Church.

(excerpt from mimeographed paper,
"Congregational Renewal", by Loren
B. Mead. pp. 3-5.)

C. Project Test Pattern Initiated

A decision was made by the National Advisory Committee to begin a limited experiment with this focus and concern in 24 parishes located all over the continental United States, chosen to include as wide as possible a sampling of the kinds of congregations that make up the Episcopal Church. The experiment will focus on renewal of the local congregation, as each pilot congregation works out its peculiar mission and worship. It is hoped that sufficient data will be obtained to help other congregations find more helpful methods of discovering and acting upon their mission. The experiment is being undertaken under the title, "Project Test Pattern", and the Rev. Loren B. Mead has been secured as project director, operating from an office at the National Cathedral in Washington. The Presiding Bishop secured funds for the first 7 months of the project, and a request has been made to the United Thank Offering for funding through October, 1970.

Project Test Pattern is already under way, having been initiated with a conference in Alexandria, Virginia, June 13-15, for six parishes from Province I, II, and III. The second regional conference for six participating congregations is projected for early October in Province VIII. Later conferences will involve, respectively, 6 parishes from Provinces V and VI and from Provinces IV and VII.

A major and unexpected by-product of Project Test Pattern has been the opportunity for cross-fertilization of ideas and concerns from many groups within the Church and within ecumenical circles. Many requests for information and many offers of co-operation have already been received. Many are concerned for renewal, many for revitalization of congregational life and ministry; but as yet none are focused on the kind of experimental approach to the renewal of congregations that characterizes Project Test Pattern. The development of channels of communication between these groups, especially in an ecumenical framework, is much to be desired; and Project Test Pattern hopes to share in that development.

Project Test Pattern is already in communication with a number of Commissions of the Episcopal Church, with several foundations and centers concerned with congregational life, and with agencies and groups in other denominations sharing this concern for the evangelism of the local congregation.

D. Conclusion

This report stands as preamble to a fuller report on Project Test Pattern that is to be made to the General Convention in Houston. At this time, the National Advisory Committee wishes the Church to be informed that the concern of the 1967 Convention is being acted upon, and that the matter of the missionary character of the local congregation—which we believe to be a key to the vitality of the Church everywhere—is being studied, and that models are being tested. We genuinely hope that sufficient insights will be gained and that sufficient clues will be found, that we may call for a broader experiment in congregational life and evangelism.

ROBERT R. BROWN, *Chairman*

APPENDIX 13

REPORT OF THE AD HOC COMMITTEE OF THE EXECUTIVE COUNCIL ON THE LAITY

The Committee on the Laity had its genesis in the September, 1968, meeting of the Executive Council, at which the Committee for Women presented a Special Order on the role of women in the Church and world today. Among the high points of that presentation was a letter from the Rev. Dr. John Coburn to Miss Frances Young, in which he expressed his hopes for an inversion of the order of precedence in the serving ministries of the Church, and his vision of women helping to bring in a new age in the Church, where all orders and segments of Christ's Body become bound by the same Spirit of Him who came to serve. Miss Caroline Bird, author of *Born Female* and *The High Cost of Keeping Women Down*, defined *sexism* as "judging people by sex where sex doesn't matter. Sexism is intended to rhyme with racism". Mrs. Harold Sorg presented four questions:

Are the gifts, the devotions, the skills, the experience, of the women of the Church necessary to the work of the Church?

Are the gifts, the devotions, the skills, the experience, of the laity of the Church necessary to the work of the Church?

Are these questions different, or are they identical?

If the answer to either or both is "yes", how should we go about it?

In the atmosphere created by the Committee for Women's presentation, the Executive Council authorized the formation of an *ad hoc* committee on "ways of integrating the women of the Church, their planning and work, into the total life, planning and work of the Church". The Committee was constituted with the following members: the Rev. Robert L. Bast, the Rev. John B. Coburn, Mr. Charles M. Crump, Miss Jo Angelyn Heinmuller, Mrs. Cyrus Higley, Dr. Wilbur Katz, Mrs. Walker Lewis, the Rt. Rev. William H. Mead, the Rev. Stanley Plattenburg, the Rev. Henry Rightor, Mrs. Davis Scarborough, Dr. Charity Waymouth, Mrs. J. Wilmette Wilson, and Miss Frances Young.

Three meetings were held, and a report was made to the May meeting of the Executive Council. At the first meeting, as we examined some facts and some pre-conceptions about roles in the Church, we found it hard to confine our discussion to the strict term of reference given to us—women—and we agreed that our

task was to seek ways to open up the structures and practices of the Church to full participation by *all* members, and to draw attention to the cultural, psychological, and historical reasons for present attitudes and stereotypes. We saw our assignment, not as one of "integrating" women into an all-male preserve, but rather as securing recognition for *all* Christians as full participants in the life, planning, and work of the Church.

In a brief report to Council in February, the Committee emphasized its concern for full participation by *all* those who, by reason of legal barriers, cultural patterns, or psychological mind-sets, have been excluded from planning and decision-making in the Church. And so we were, by Resolution of that meeting, renamed the *ad hoc* Committee of the Laity.

The Committee has worked closely with the Committee for Women, to which fell the task of responding to some of the major structural questions affecting the future of the Committee for Women itself, of the Triennial Meeting of the Women of the Church, and of the United Thank Offering.

Individual members of the Committee worked on particular issues that we selected for review, and wrote papers for our review and action. This report summarizes the issues we discerned, the consensus we reached, and some actions we recommended.

1. *The roles of men and women in the Church and in Society*

Mrs. Walker Lewis attended on our behalf a 10-day course on "The Role and Ministry of Women" at the Ecumenical Continuing Education Center at Yale, and summarized her learnings for us.

One may discuss endlessly the traditional roles of men and women in societies and in the Church, but when all is said, the key thing to recognize is that the Church claims to see and value people as persons. The last paragraph of Mrs. Lewis' seven-page report summarizes the matter:

The Church proposes to enable every person to realize his or her fullest self. In this process every person becomes an enabler to every other. There is no place in such a program for forcing people into pigeon holes and stunting their growth, for telling a man he mustn't be sensitive or a woman she mustn't be competitive, for trying to make a gentle man into a tyrant or an intellectual woman into a homebody. Nor can we afford to lose the special contribution of any person of either sex. Together, man and woman, we are called to have dominion over nature and over our own magnificent and terrifying inventions. This enormous task calls for unlimited variety of talents and strengths, freely given to God and one another, in mutual support and Christian love.

The Committee did not see its task as "What to do about Women", or "What to do about Youth", or "What to do about

people with different cultural or ethnic backgrounds". We agreed with that Bishop, quoted by Bishop Barrett, who said at Lambeth: "All generalizations about the psychological capacities of men *versus* women are bogus". All the conclusions that our Committee reached on this matter had already been documented in *COCU, 1967* (p. 69):

A church which is concerned to be a faithful witness of the redemptive work of God in Christ and to manifest more fully the nature of the Body of Christ, will make every effort to be inclusive of the whole society within which it exists and which it seeks to serve. In its own life and structures it will express the unity given us in Christ, which embraces the unity of all persons—not only those of various racial and ethnic groups, but also those of different age and sex. It will make provision in its structures to insure that inclusiveness, which is an aspect of catholicity, will characterize it on all levels and in every phase of its life and work.

The traditional roles and stereotypes in the minds of men and women about their own and the other sex are deeply entrenched in our society, and carry over into the Church. To enable men and women to re-examine their attitudes, and perhaps to change them, we have recommended a wide study of this question throughout the Church.

2. *Lay participation versus clergy domination, and vice versa*

The Rev. Mr. Bast and Dr. Katz made creative contributions to this question. Dr. Katz' diagnosis of the situation is closely related to the analysis of the man-woman problem briefly summarized above.

One of the tricks we all use, whether our personal defense mechanisms are assertive or withdrawing, is to consider other people not as individuals but as members of a class: "the women", "the clergy", "the laity". This simplifies our problem of relating to them, relieving us of the necessity of learning about their individual abilities and limitations and about ways in which we might best work with them. Too often we seem to assign to others a stereotyped role—and consign ourselves to a stereotyped relation to them.

Our stereotypes in relation to leadership are particularly debilitating in the life of the Church. One of these is the notion that men should have initiative and control in parish finances; that the role of women should be separate and auxiliary. Another is the view that the rector should provide the ideas and direction for parish program; that it is inappropriate for a layman to take in his parish the kind of initiative and leadership which he exercises in his secular employment.

Dr. Katz identifies this kind of clericalism in lay people, and comments on the fact that such clericalist prejudice can force clergymen into dominating roles for which they may not be temperamentally qualified. To overcome clericalist prejudices, like

those relating to men and women, needs self-understanding and compassion.

The Rev. Mr. Bast's approach to the lay-clergy polarization took the form of a small survey of people from various regions of the country. His sample included 10 Bishops, 14 priests, nine laymen, six laywomen, two college students, and one high school senior. Five questions were asked. They were about the roles of the clergy and the laity in decision-making, at parish and diocesan levels, and about factors which hinder wider participation in decision-making, including participation by young people and members of minority groups. Those polled were asked whether they felt a growing polarization between clergy and laity, and for suggestions for bringing about wider participation. The answers covered a wide spectrum. The Rev. Mr. Bast secured 23 suggestions on how to get wider participation.

We commend the idea of involving Church people at every level in thinking about and discussing these questions. In particular we have recommended the Rev. Mr. Bast's questions as material for possible use in small-group involvement at Special General Convention II.

3. *The ministry of women*

Early in our discussions, we raised the question of the ordination of women. The Rev. Mr. Rightor wrote an excellent background paper for us, and recommended a small book, *The Bible and the Role of Women*, by Kirster Stendahl. It was the sense of our Committee that the issue of the ordination of women brings sharply into focus the question of the meaning of ordination, and the question of what, exactly, we mean by "full participation". There is, perhaps, an element of paradox in the unanimous position of our Committee in support of the ordination of women, a position taken by us when the functions of the ordained are currently so much under discussion. We are conscious, again with *COCU*, 1967, of "the responsibility of every baptized person to perform the Church's ministry by his life in whatever place he finds himself", and with St. Paul that "there are diversities of gifts, but the same Spirit".

At least a part of what underlies the topical discussions on the nature of ordination, on professional and non-professional functions, and on who serves whom and by what authority, including our discussions in the Committee, is a desire to break out of rigidified patterns, relevant to other times and other cultures. We earnestly recommend serious examination of the many studies

which have been made on the subject of ordination of women. We have consulted with Bishop Barrett, Chairman of the House of Bishops' Committee on The Proper Place of Women in the Ministry of the Church. He was also a member of the Lambeth Sub-Committee on women and the priesthood. We agreed with him that "most arguments against the ordination of women are also (like generalizations on the psychology of men and women) bogus. And while false reasons can reach deep emotions and have great power, one can hope that here, as in so many other places of change and decision, the truth that is in Christ will prevail."

We have asked, and the Executive Council is memorializing, this Convention to respond to Resolution No. 35 of the Lambeth Conference, 1968, which asks every national and regional Church of the Anglican Communion to study the question of the ordination of women, and report its findings. (*See page 231*). We ask that this Church respond, also, to the resolutions of Lambeth on the status of deaconesses, and on lay readers, and look at our canons on these matters. The Archbishop of York has reminded us that "the Anglican Church is losing large numbers of well-qualified women for service in the Church because of its timidity and disastrous ambivalence of attitude". In a memorably laconic sentence, Dr. Coggan, the Archbishop of York, in his report on "Renewal in Ministry", said, "The New Testament does not encourage Christians to think that nothing should be done for the first time". These are times in which we should be exploring and experimenting with new forms of ministry, lay and ordained. As Bishop Robinson says, in *The New Reformation?* (p. 59): "Unless the Church can show that it is prepared to permit women as full scope for ministry *and responsibility* as ever it gives to men—and as the world is increasingly giving to women—then it has no right to preach to the world a Gospel which declares that 'in Christ there is neither male nor female'".

At our request, the Executive Council has memorialized this Special Convention to direct the proper organs of Convention to act upon the Lambeth resolutions, and that the House of Bishops' Committee on the Proper Place of Women in the Ministry of the Church be succeeded by a Joint Commission on the Ordained and Licensed Ministries of Women. (*See pages 235 and 236*).

4. *The Future of the Committee for Women; of the Triennial Meeting of the Women of the Church; of the United Thank Offering; and the relations of ECW groups in Dioceses with the Executive Council*

The Committee for Women, set up last year to carry out for this triennium the responsibilities of the former General Division of Women's Work, is charged with a fourfold task:

- To assist diocesan Episcopal Churchwomen's Boards to relate to diocesan strategy and program.
- To promote the United Thank Offering and develop policies and procedures for its allocation.
- To plan the Triennial Meeting.
- To assist in communicating the Church's program and the urgency of its support through both budgetary and extra-budgetary giving.

The formal power and decision-making functions of the Triennial Meeting of the women of the Church have been limited to the control over the funds of the UTO, and the nomination of women to serve on the Executive Council. Outside of these powers, however, a great strength of the women's organizations has lain in the very effective two-way channels of communication, through personal visits and correspondence, and through parish, diocesan, and regional meetings. Through these channels, concerns, needs, and reactions at all levels have been heard, and used as data for planning and evaluation. A climate of trust has existed throughout the organized work of the women of the Church: between the Committee for Women and the staff, on the one hand, and between these groups and women at diocesan and parish levels, on the other. Through the enabling facility of the staff, the women of the Church have been confronted with the issues, supplied with information and resources, and (in these ways) constantly stretched and fed. Through this kind of co-operation, through being informed and involved, the women of the Church have developed a sense of responsibility for the work of the Church. Relationships have been developed, leadership has been recruited; thoughts and opinions have been exchanged, and an informed leadership has made decisions on behalf of an informed constituency.

We believe that all this has been of great value to the Church. We want nothing that is good in it to be lost. We most emphatically do not want to destroy what the Episcopal Churchwomen have built. Rather, we want to open up what has proved of value to the women, and make it available to others.

One of the principal proposals of the Committee was for the establishment of a Standing Committee of the Executive Council on Lay Ministries, with the possible functions of developing lay ministries; making more effective use of lay talents; recommending criteria for adequate and equitable representation; providing liaison

with the new United Thank Offering Committee that we shall propose to the Triennial Meeting in Houston; relating to organized women's groups and other lay groups through visits, communications, regional meetings, or conferences; and communicating the need for both budgetary and extra-budgetary support for the Church's programs. We suggest that this Committee might consider possible alternatives to the Triennial Meeting of the women, if this does not continue after 1970, such as regional or national assemblies for study of the issues facing the Church.

Again, at the suggestion of this Committee, the Executive Council has memorialized this General Convention so to amend Canon 4 as to provide new ways of securing representation of women on Executive Council, to become effective after 1970 (see page 166).

5. Women and Money

One of the many ways in which women have been classed, in the manner described by Dr. Katz, is as raisers of extra-budgetary money. Mrs. Higley and Mrs. Scarborough, on our behalf, looked at some of the traditional patterns. Women have not only raised money, but they have also often identified the unmet needs which they support. But what about monies raised by the Episcopal Church women for causes not supported by the parish, the Diocese, or the national Church? What is the future of such operations, in an androgynous society? What about the identification of needs and the establishment of priorities? Who should do this?

Dorothy Higley wrote:

Many projects have been tested under the funding of the United Thank Offering. Some which have proved themselves have become part of the General Church Program. This has been possible because the money has been free to initiate new and experimental work. This aspect of the giving of the women of the Church seems to parallel the role which the Church has played, and continues to play, in our society—that of delineating concerns. In our concern not to destroy anything of value, perhaps we should consider the General Convention Special Program, and the strong support given to it by the women—both through parish pledges to the general Church budget and through the three-million dollars allocated to it from the UTO for the triennium. This support was largely possible because the women were informed, and understood the issue which necessitates the GCSP. What happens to this program if the women are no longer making the decisions about the use of the UTO? Who creates an informed, intelligent, constituency that understands the issues?

We hope that some of our proposals may move in the direction which will supply answers to some of these questions, and that the whole area of budgetary and extra-budgetary giving will be examined.

6. *Encouragement to parishes, Dioceses, and national structures to include women on decision-making and planning groups*

We asked the Bishop of Delaware to study for us means of opening up the structures of the Church to more women. In his recent Convention Address, Bishop Mead notes that in the Church, as in our society, many people—women, black people, young people, the elderly conservatives, and the poor—feel that they have no real part in decision-making. He is deeply concerned for the wholeness of the Church, for the *laos* which includes both clergy and laity, the whole Church, within which—corporately—Christ's authority lies and His Holy Spirit dwells.

The problem of who speaks for the Church is theological.

No House of Bishops, no Executive Council, not the clergy, not the lay leaders, but only the Church, itself, can finally speak for the Church. Only the *laos* of God (the people of God) can speak for the people of God and make those decisions which determine, or affect in whatever way, their corporate life and ministry.

Our Committee recommended endorsement of the Resolution of the 1967 General Convention, which affirmed the principle of non-discrimination by sex, race, color, or national origin, in all jurisdictions of the Church and in all Church-related agencies. We recommended urging decision-making and planning groups to include more women, and we further recommended that guidelines be developed for broadening participation.

Some things *have* already happened, since the 1964 Triennial Meeting of the Women resolved upon study and action on the eligibility of every lay person for election to vestries, diocesan governing bodies, and the General Convention. Women and ethnic minorities are no longer groups from which it is considered unsuitable to recruit qualified persons. Women are now on about 50% of the vestries of our Church, according to a recent sampling. Young people—in our society where more than 50% of the population is under 25—are in general outside the traditional structures of the Church. Some are found doing the real work of Christ on the frontiers of society. We need their concerns, their compassion, their insights, and their fresh ways of working, *in* the Church, for the wholeness of the Body of Christ. Here, as all along, when we try to stick to talking about women, we find ourselves breaking out and talking about other parts of the organism—who also want “in”. Dialogues are going on between Episcopalians and Methodists, Presbyterians, Roman Catholics, Jews, and Marxists. Isn't it con-

ceivable that men and women within the Episcopal Church could learn to have dialogue one with another?

7. *The Role of Youth in the Church*

The seventh issue we discussed was youth and the Church. We were greatly helped in addressing this task by the contributions of Miss Jo Angelyn Heinmuller, who had been a Youth Delegate at the World Council of Churches meeting in Uppsala. The report to the Council on this topic was made by Miss Heinmuller, and is briefly summarized here.

"Youth" is hard to define and is less relevant as a criterion for choosing representatives to serve on committees or at conventions than readiness to listen to and cope with hard questions, and willingness to undertake frustrating tasks.

"Young people, whose whole environment orients them towards the large, critical issues of the nation and the world, see a gap between the institutional Church—with its frustratingly indirect approaches to crucial problems—and the Gospel. Their interests are not in perpetuating parishes. The concerns of a typical parish committee seem irrelevant to the real tasks, like feeding the Biafrans and the Nigerians. They want to participate, but not in maintaining the institution. Great care is needed in selecting young people for tasks to match their vision, for they can easily be alienated by what appears as "a massive organization held together with red tape and empty promises to the world".

Selection of potential young leadership should be made by persons who know their concerns and can direct them into involvement with ecumenical and social problems. Youth selected and trained for specific tasks, at the national level, and working as adults at the parish level, could broaden the perspectives of parish life and set new priorities.

Conclusions

The Committee would like to see many things happen. We would like, as Mrs. Sorg suggested in September, "to find ways to get off the see-saw and into a rowboat where, as men and women of the Church, we can learn to pull together". We are asking for a re-appraisal of the total resources, in terms of persons and their talents, of our Church. We believe that the General Convention and the Triennial Meeting have failed to be truly representative bodies, and that for this reason the Church at large is ignorant and indifferent about major policies and concerns decided upon on their behalf. We hope for fuller representation of women, of youth, and

of ethnic minorities, and for a forum for Church-wide discussion of the issues before the Church, open on a widely representative basis. We hope for more trust, clearer lines of decision-making, better relations throughout the organism and its supporting structures. We hope for a network of communications as strong as that developed by the women.

We ask for fresh thinking about what we mean by ministries, lay and ordained, and for experiments in new ways of doing things. We want our Church to respond thoughtfully and with due consideration of the theological, sociological, and historical issues, to the Lambeth Conference Resolutions, hoping that this may lead to the opening up of liturgical functions more fully to women, at the level of lay readers, participants in the liturgy of the Word, and as sacramentally ordained deacons and priests. The place of women as "auxiliaries" to men in the social structure, no longer appropriate in many areas of life, and not appropriate at all in the Christian Community, is focused in the questions of ordination to functions which have no evident biological component. We are aware of the emotional responses that this question can arouse; we hope that awareness of the dangers of emotionalism may enable members of this Church to think maturely and objectively about these matters. We would like to see the Church become the place where people are accepted as persons, where all may serve God—and serve Everyman—with the talents they have, and where polarizations may be replaced by recognition of the diversity of talents and ministries, diversities needed for the fullness of the Body of Christ. We are not all Marthas, nor all Marys, all Thomases or all Pauls. We have a vision of the humanness of persons, the uniqueness of persons, the variety of persons, and the interrelatedness of persons. We know that we shall continue to have some of the polarizations, the stereotypes, the unreasonableness, the selfishness, the fallibility, and the timidity. But we think some of the trivial and irrelevant polarizations between men and women, once looked at squarely, can be turned into cooperation and complementarity.

We hope that what this Committee has done may make it just a little more possible for this Church to hear St. Paul's admonition: "In a word, accept one another as Christ accepted us, to the glory of God." (Rom. 15:7)

CHARITY WAYMOUTH, *Chairman*
Ad Hoc Committee on the Laity

APPENDIX 14

A SELF-SUPPORTING MINISTRY

A Memorial and Petition to Special General Convention II from a Number of Interested Churchmen Whose Names Are Appended

Today the Episcopal Church is faced by a wealth of opportunities to extend its witness and service. At the same time, the Church has its continuing responsibility to provide a preaching, pastoral, and sacramental ministry to its members. These opportunities and responsibilities cannot be met, and in the future will not be met, unless the Church adopts simpler, clearer, and more flexible provisions for the ordination of clergymen. The Memorial here being submitted to the Special General Convention proposes some canonical changes which would permit Dioceses and Missionary Districts to adopt procedures more suited to their needs, and to allow a more generous use of the God-given talents and leadership which, in fact, exist among our people. This Memorial is being sponsored by Bishops, other clergymen, and lay persons from many backgrounds, representing virtually every facet of the Church's life and work. They respectfully urge all members of the Convention to give serious consideration to the matter.

While specifically designed to meet the needs of the American Episcopal Church, the Memorial is also intended as a response to the Resolutions of the 1968 Lambeth Conference, which called for a more extensive use of a "Supplementary Ministry" of clergymen who support themselves by secular work. The principal Resolution, which re-affirms and repeats an earlier decision at Lambeth, is as follows:

A Wider Ordained Ministry

33. This Conference reaffirms Resolution 89 of the Lambeth Conference 1958 on the Supplementary Ministry and recommends a wider and more confident use of this ministry. The Resolution reads as follows:

89. The Conference considers that, while the fully-trained and full-time priesthood is essential to the continuing life of the Church, there is no theological principle which forbids a suitable man from being ordained priest while continuing in his lay occupation. While calling attention to Resolution 65 of the Lambeth Conference of 1930, the Conference now wishes to go further and to encourage provinces to make provision on these lines in cases where conditions make it desirable. Such provision is not to be regarded as a substitute for the full-time ministry of the Church, but as an addition to it.

Lambeth Conference 1968, p. 38.

In 1968, the Lambeth Conference also recommended that there be provisions for deacons "remaining in secular work", as well as

for deacons employed by the Church (Resolution 32, a, i). Our American Church has already moved in that direction.

The Lambeth Report of Section II, "Renewal of the Church in Ministry", provides a forthright discussion of the non-stipendiary ministry, which we here quote in full:

TOWARDS A WIDER ORDAINED MINISTRY

In order that the Church may be continually renewed for mission, there is need for a greater diversity in the exercise of the ordained ministry. Parochial and non-parochial, full- and part-time, stipendiary and honorary clergy are all needed.

In this variety of ministry the part-time non-stipendiary priest is in no way inferior to his full-time stipendiary brother. While in all parts of the Church there is a vital and continuing need for the full-time ministry, in some areas the part-time non-stipendiary ministry could become the norm. Such ministry does not contravene any doctrine of the universal Church, but on the contrary is consistent with Scripture and the practice of the early Church. From the experience of areas where such ministry has been encouraged there is no evidence that recruitment to the full-time ministry has been adversely affected.

The Need

The need for priests who will earn their living wholly or in part in some non-ecclesiastical occupation will arise

- (a) Where the existing ministry is unable to provide an adequate service of word, sacrament, and pastoral care for the faithful.
- (b) In groups and new communities beyond the reach of present parochial structures.
- (c) In order that new work may be started in places and communities at present unevangelized. This may be achieved either by a part-time priest or by the release of a full-time priest for this work.
- (d) In order that the development of team ministries may be strengthened.
- (e) Where the financial resources of the Church are insufficient for the provision of a full-time ministry.

Selection and Training

Because of the particular demands which the part-time ministry will make on a man's character and faith, as much care should be taken in his selection as with any candidate for the full-time ministry. Candidates must be experienced Christians, mature in outlook, acceptable alike to church authority and to the community they are to serve. No considerations of urgency or expediency should be accepted as excuses for ordaining men to this ministry without adequate training. Such training must fit the candidate for the ministry of word and sacrament and be theologically, devotionally, and pastorally related both to his past experience and future vocational need. In common with all the clergy he will need pastoral care, supervision, and training after ordination. There is need for continual study of ways in which this ministry is used and the conditions under which it is effective.

Ordination and After

Where necessary, the Ordinal should be amended to provide for the particular circumstances of candidates for this ministry, and administrative

arrangements made to govern their licensing, duties, and possible transfer from place to place and from diocese to diocese. Movement in either direction between the full-time and part-time ministries needs to be carefully regulated, with special attention to the motives for transfer and to the need for any additional training which such transfer may require.

Great care must be taken that the demands of the part-time ministry do not interfere with the requirements of a man's secular employment or with the claims of his home and family.

Lambeth Conference 1969, pp. 102-4.

Lambeth calls for new provisions of several sorts. The revision of the Ordinal is being considered by the Standing Liturgical Commission, and proposals along these lines are now being prepared. Suitable methods of selecting and training self-supporting clergymen are also being developed in certain Dioceses. The Idaho Project (to be described later) offers such a program, sponsored and supported by the national Church. In the future, new agencies, and perhaps new training centers, may emerge to serve these needs. All of these aspects of the matter are important. Yet all such developments require adequate canonical provisions. This is the aspect of the matter which is the special responsibility of the General Convention, and it is the aspect dealt with in this Memorial. With regard to certain other phases of the topic, the reader is referred to several books and pamphlets listed at the end of this Memorial.

As our Canons now stand, they simply do not make adequate provisions for selecting men for a self-supporting ministry, for training them, for ordaining them, or for assigning them their ecclesiastical responsibilities. Although excellent men are both available and urgently needed in many areas, the present Canons create repeated problems and technical inconveniences for Bishops, Standing Committees, Examining Chaplains, and the men themselves. At present, such a person is discriminated against at several points. It is ironical that one who is serving the Church sacrificially, at his own expense, is treated as if he were a sort of intruder into Holy Orders. The Memorial here presented simplifies the procedures, and gives a clearer mandate to Dioceses and Districts which wish to face new opportunities for the ministry in a courageous yet responsible fashion.

The gist of the matter is this: In the past, the ordained ministry has been seen as a calling from God and, at the same time, as a profession in which the clergyman earns his living as an employee of the Church. Yet this does not need to be the case. Ever since the time of St. Paul, many very effective clergymen have chosen to exercise a more flexible missionary ministry. Today, the Episcopal Church is, in fact, not providing salaried positions for over

700 of its clergymen. Each year, a growing number of ministers deliberately leave the employ of the Church and enter secular work for a variety of personal and professional reasons. In 1967, the number of priests and deacons in secular jobs increased by a total of 97 persons. In many cases, these ministers, at the present time, feel themselves to be in an ecclesiastical "no-man's land", without pastoral guidance, and without any clear place in the Dioceses of their canonical residence. Meanwhile, there are many missionary opportunities in which the ministry is needed, but where the Church has no salaried positions to offer. At the same time, within the ranks of the laity, we have numbers of experienced, talented, and respected men, who could and would consider serving as self-supporting priests and deacons, if the Church called them to such a ministry.

The Background of This Proposal

The matter has been discussed carefully, and commended, by many leaders of our Church, and of other Churches in the Anglican Communion. The Lambeth Conference of 1958, as noted above, extended its approval and encouragement to the clergymen who might earn their livings in secular work. Following the Anglican Congress of 1963, Anglican missionary leaders from all over the world assembled at St. Catherine's, Ontario, where the use of a self-supporting clergy was discussed in detail, and encouraged. In February of 1964 there was held the Seabury House Conference on a Self-Supporting Ordained Ministry. This meeting produced a pamphlet entitled *A Self-Supporting Ministry and the Mission of the Church*, which was endorsed by a group of 60 Bishops, other clergymen, and lay people. The group called upon the Episcopal Church to face the urgent need for a more flexible and financially independent ministry of priests and deacons and to make provisions appropriate to such a ministry. The last two General Conventions made some small canonical changes along these lines. It should, also, be gratefully noted that The Church Pension Fund has modified its rules for certain cases, where a priest is ordained with the intention of earning his own living.

Meanwhile, practical experience has gradually grown. Some Dioceses have emphasized the priesthood, others the diaconate. Some have encouraged both. Among the many Dioceses which have had substantial and favorable experience may be mentioned Michigan, Indianapolis, West Virginia, Milwaukee, California, and Los Angeles. A large number of men have had fine ministries as unsalaried assistants in parishes and as ministers in charge of small congregations.

Deeming such a matter to be of interest and concern to the entire

Church, the Executive Council began in 1966 to sponsor the Idaho Pilot Project. The Project rests on a broadly-based and ecumenical program of adult theological training. Within this program, certain carefully selected men are given more intensive training, at the academic, spiritual, and practical levels, and thus prepared for ordination. Half-a-dozen men have already been ordained to the priesthood within the Idaho Project, and more are currently in training. The results have been very favorable. Since this Project has been supported by the entire Church as a pilot program, its achievements deserve wide consideration. Several other Dioceses are now moving in similar directions. Precisely for this reason, Bishops and other diocesan officials need clear and supportive canonical provisions.

Encouraged by the Reports and Resolutions of the Lambeth Conference of 1968, the 1969 Conference on the Self-Supporting Ministry was held in Columbus, Ohio, April 17-19. The thirty Bishops and other clergymen assembled there were united in urging a clear mandate to take further steps to tap the unused resources of man power in the Church. Members of this conference, again representing a wide range of ecclesiastical experience, asked that procedures leading to ordination be made more flexible, that a Bishop have greater freedom in licensing clergymen for special ministries, that the canonical provisions for clergymen moving from one Diocese to another be updated, and that the distinction between self-supporting and stipendiary clergymen be dropped. The proposals of this Memorial will meet needs which are urgent in a number of areas at the present time.

The Areas of Acute Need

Reference has been made to the urgent need for a self-supporting ministry in certain areas. What are these areas?

First of all, there are churches and chapels in smaller towns and rural areas where the congregation is small and its financial resources limited. Such positions are notoriously difficult to staff. Ministers assigned to them rarely remain for long. While they are there, they are often regarded, and regard themselves, as outsiders, not fully in touch with the inner life of the community. It is increasingly recognized that many of these churches could be much more effectively ministered to by ordaining a mature and respected member of the congregation who is closely linked with the community. Such a man would and should continue, without interruption, in his secular livelihood.

Secondly, a similar situation exists in urban areas. Many inner-city churches are also difficult to staff. Such churches rarely can

raise adequate salaries, and perennial dependence on diocesan missionary budgets creates a pauperizing state of dependence which none of us desires to perpetuate. Yet such areas often have within them residents who are committed Christians and capable leaders who, if called to do so, could render valuable service in the ordained ministry.

Thirdly, special cultural and ethnic groups have special needs which must be recognized. Many American Indians and Eskimos, for instance, speak their own languages and naturally desire their own ministers. Virtually no white men attain the fluency to preach, teach, or give pastoral counsel in a native American tongue. Yet there are older Indians, who speak eloquently and are deeply versed in the life and spirituality of their people. Such men are almost never college or high-school graduates, but some of them would be ideally suited to be pastors of their people.

Fourthly, our modern life has created a variety of significant communities which are different from the residential neighborhoods normally served by a parish church. Certain scientific and technological groups form distinct and compact communities, the members of which are open to the Gospel, if they can hear it in their own terms, from a member of their own community, who understands their aspirations and needs. Experience has shown that an effective ministry can be exercised in such a context by a clergyman who throws in his lot with such a community, earning his living within it like his colleagues.

Fifthly, all of this becomes especially acute in certain overseas mission areas. Our overseas Missionary Districts need and deserve a corps of well-trained, capable clergy, equipped to serve in any situation. Many jurisdictions at the same time, have a desperate need for sacramental ministers who are more closely identified with local life and tradition, and who can support themselves within the local economy without a crippling dependence on foreign support.

Finally, there are numbers of healthy and normal parishes, in communities of every sort, which could pursue their mission and ministry more effectively if they had another clergyman, or more than one, who could officiate when the rector is ill or on vacation, who could assist in times of stress, who could supply variety in the pulpit, and whose differing talents could meet different pastoral needs. Such parishes often have one or more men who could give valuable assistance on Sundays, while remaining respected Christian witnesses, citizens, and neighbors during the week, as they continue in their secular occupations or livelihoods.

In all these various situations, the Church needs ordained manpower. It needs clergymen who are themselves partly in the lay

world and who co-operate with and stimulate lay people. The Church has within it such men who could be ordained to such a ministry.

Recommendations

Your Memorialists would be derelict in their responsibilities if they did no more than draw the attention of this General Convention to conditions which have existed, continue to exist, and are likely to exist in an even more acute form in the future.

Therefore, we recommend and petition for certain changes in the Church's Canon Law which will enable the Church to move, sensitively, and yet withal responsibly, into the several areas of need and opportunity which have been identified and described above. Specifically, we recommend the amendment of the following Canons:

1. CANON 26—to permit the admission to Candidacy (without the requirement of conformity to rigid academic standards) of men who have been received as Postulants without such requirements.

2. CANON 32—to enable a Bishop, with proper safeguards, to seek out and ordain proper indigenous persons who would provide consistent sacramental ministries to communities that would otherwise be ministered to only intermittently.

3. CANON 34—to recognize and regularize the growing practice of recruiting and ordaining men who, without leaving their secular employments (and often more effectively *because* they continue to be secularly employed), can serve the Church in the ordained Ministry, not only as Perpetual Deacons, but as Priests.

4. CANON 44—to provide for maintenance of meaningful pastoral relationships and oversight between Bishops and clergymen, who, without abandoning the Ministry, enter secular employment.

5. CANON 63—to establish a procedure for the orderly removal from the List of Ministers maintained by the Secretary of the House of Bishops of men who have, in effect, abandoned the Ministry of the Church.

Resolutions

1. *Resolved*, the House of _____ concurring, That Clause (d) of Section 5 of Canon 26, "Of Postulants", be, and the same is hereby, amended, by adding, at the end thereof, the following sentence:

The postulant so received may be admitted as a Candidate, with the consent of the Standing Committee or Council of Advice, upon his submitting the documents prescribed in Clauses (1), (2), and (4) of Section 1 of Canon 27. "Of Candidates for Holy Orders", and the

consent of the Standing Committee or Council of Advice shall be given in the form prescribed in Section 4 of the said Canon 27.

2. *Resolved*, the House of _____ concurring, That Canon 32, "Of Examination for Admission to Holy Orders in Special Cases", be and the same is hereby, amended, as follows:

A. That the title of the said Canon read, "Of Admission to Holy Orders in Special Cases".

B. That Section 2 be repealed, and a new Section 2 enacted, which shall read as follows:

Sec. 2(a). With regard to communities which are small, isolated, remote, or distinct in respect of ethnic composition, language, or culture, and which can be supplied only intermittently with the sacramental ministrations of the Church, it shall be competent for the Bishop, with the advice and consent of the Standing Committee or Council of Advice, and with the prior approval in principle of the House of Bishops of the Province, to seek out and ordain to the Diaconate, and not less than six months later to the Priesthood, a resident of the said community, after a period of candidateship [pursuant to Canon 26, Section 5 (d)] of not less than six-months' duration.

(b). The person to be ordained under the provisions of this Section shall have the following qualifications:

(1). He shall be not less than thirty-two years of age, and shall have been a member of this Church in good standing for at least five years.

(2). He shall have been a regular attendant upon the stated services of the Church, and faithful in resorting to the Sacraments when available, and a regular contributor of record to the support of the Church.

(3). He shall be reputed in the community to have comported himself as a Christian in his personal and family life and in his dealings with others in the community.

(4). He shall satisfy the Bishop and the Board of Examining Chaplains of the Diocese or District of his ability to read the Holy Scriptures and conduct the services of the Church in an intelligible, seemly, and reverent fashion.

(c). If a Deacon or Priest who has been ordained in accordance with this Canon shall subsequently remove to another community within the Diocese or District, he shall be entitled to exercise his ministry in that place only if he be licensed thereto by the Bishop. Such Ministers shall not be granted Letters Dimissory to another Diocese or District without the request, in writing, of the Bishop of the Diocese or District to which he wishes to remove.

3. *Resolved*, the House of _____ concurring, That Section 10 of Canon 34, "Of Ordination to the Diaconate", be, and the same is hereby, amended to read as follows:

Sec. 10 (a). A man of devout character, proved fitness, and demonstrated leadership in his community, may be encouraged to serve the Church in the capacity of Deacon or Priest, without relinquishing his secular occupation, and may be accepted as a Postulant and admitted as a Candidate for Holy Orders upon the following conditions:

- (1). He shall be not less than thirty-two years of age.
 - (2). He shall be accepted as a Postulant as provided in Canon 26.
 - (3). He shall have fulfilled the requirements of Clauses (c) or (d) of Canon 26.
- (b). A Candidate so admitted may be ordained to the Diaconate at any time after six months from his admission as a Candidate, upon the following conditions:

- (1). He shall have passed examinations in the subjects set forth in Canon 29, Section 2 (a).
- (2) He shall be recommended for ordination to the Diaconate by the Standing Committee or Council of Advice, as required by Section 5 of this Canon, except as to term of Candidateship.
- (c). A Deacon ordained under the provisions of this Section may execute all the functions pertaining to the Office of Deacon, subject to the general provisions of Canon 47. He may be assigned by the Ecclesiastical Authority as Minister in charge of a Congregation. At the request, or with the consent, of the Rector and Vestry he may be assigned as an assistant Minister in one or more Parishes. He may not be transferred to another jurisdiction except upon the express request in writing of the Ecclesiastical Authority thereof.
- (d). The provisions of Canon 7, "Of the Church Pension Fund", shall not apply, either as to assessments, or as to benefits, to Deacons ordained under the provisions of this Section.
- (e). A Deacon ordained in accordance with this Section who may afterward desire to relinquish his secular employment and be advanced to the Priesthood shall be required to pass all examinations required of other Candidates for the Priesthood and to comply with all other canonical requirements precedent to such ordination. In such a case, the provisions of Canon 7 shall apply to him from the date of his ordination to the Priesthood.

(f). A Deacon ordained pursuant to this Section may be encouraged to proceed to the Priesthood, while still continuing in secular employment. The Bishop or Ecclesiastical Authority, in such cases, shall satisfy himself and the Standing Committee or Council of Advice

(1). That the said Deacon has performed acceptably in the Order of Deacons for at least two years.

(2). That adequate provision, including Social Security, if he be eligible therefor, has been made for his retirement.

Thereupon, the Bishop, with the advice and consent of the Standing Committee or Council of Advice, may proceed to ordain the said Deacon to the Order of Priests, without further examination.

4. *Resolved*, the House of _____ concurring, That Canon 44, "Of Ministers and their Duties", be, and the same is hereby, amended, by the enactment of a new Section 4, which Section shall read as follows:

Sec. 4(a). A Minister of this Church desiring to enter secular employment, without relinquishing his Ministry, shall make his desire known to the Bishop of the Ecclesiastical Authority of the Diocese in which he is canonically resident. The Bishop, with the advice and consent of the Standing Committee or Council of Advice, after satisfying himself and them that the applicant will have, and use, opportunities for the exercise both of the sacramental and pastoral functions of the Ministry, may give his approval, on the following conditions:

(1). The Minister shall report annually, in writing, in a manner prescribed by the Bishop, his occasional services, as provided in Canon 5, Section 1.

(2). The Minister shall, on his own initiative, present himself to the Bishop semi-annually, at a time to be mutually agreed upon, to receive the Holy Communion with his Bishop and to satisfy the said Bishop concerning his ministerial activities.

(b). Any such Minister who omits, for a period of two years, to comply with the above provisions, may be removed by the Bishop from the roll of clergy canonically resident in the said Bishop's Diocese and transferred to the Special List maintained by the Secretary of the House of Bishops, as provided in Canon 63, Section 2.

(c). Any such Minister, removing to another jurisdiction, shall, before requesting Letters Dismissory, secure a statement, in writing, from the Bishop of such jurisdiction (who may consult with his Council of Advice in the matter) that he is willing to receive such a Minister and to enroll him among the clergy of his Diocese; and NOTE, that the provisions of Section 5(d) of this Canon shall not apply in such a case. If the said Bishop be unwilling to receive Letters Dismissory in respect of such a Minister, the said Minister shall so notify the Bishop of the Diocese of his canonical residence. It shall be competent for the said Bishop, at his discretion, either to retain the said Minister on his roll of clergy, or, after one year, to transfer him to the Special List of the Secretary of the House of Bishops. If the Bishop chooses to retain oversight of a Minister so removed geographically from the Diocese, the provisions of paragraph (a) (2), above, may be modified as the circumstances may require.

5. *Resolved*, the House of _____ concurring, That Section 2 of Canon 63, "Of a Minister Absenting Himself from his Diocese, or Abandoning the Work of the Ministry", be, and the same is hereby, amended to read as follows:

Sec. 2 (a). Whenever a Minister of this Church shall have been absent from the Diocese or Missionary District for a period of more than two years, and has failed to make the annual report, so that his

whereabouts are unknown, or who, being a Minister in secular employment, has omitted for a period of two years to comply with the provisions of Canon 44, Section 4(a) (2), the Bishop may send the name of such Minister to the Secretary of the House of Bishops of this Church, who shall keep a list of such Ministers, noting in each instance the date when each such name was added to the List.

(b). On application either by the Bishop or the Minister himself, or at the discretion of the Presiding Bishop, such a Minister may be placed again on a diocesan clergy roll, with the approval of the Bishop of the said jurisdiction.

(c). While a Minister's name remains upon the List of the Secretary of the House of Bishops he shall not be considered as canonically connected with his Diocese.

(d). Any Minister whose name shall have been added to the said List, as aforesaid, and whose name shall not, at the end of ten years, have been removed as provided in paragraph (b), above, shall be considered to have abandoned the Ministry of this Church. The Presiding Bishop shall, in the presence of two Presbyters, pronounce Sentence of Deposition upon such Minister, and authorize the Secretary of the House of Bishops to strike the name from the List and to give notice of the fact as provided in Canon 64, Section 3(b).

Recent Publications Regarding a Self-Supporting Ministry

The Lambeth Conference 1958, S. P. C. K.

A Tent-Making Ministry, World Council of Churches, 1962, (out of print)

A Self-Supporting Ministry and the Mission of the Church, by a Group of Sixty (obtainable from Section for Professional Leadership Development, 815 Second Ave., New York, N. Y. 10017)

New Forms of Ministry, edited by D. M. Paton, Edinburgh House, 1965 (obtainable from Seminary Book Store, 175 Ninth Ave., New York, N. Y. 10011)

Churches or Missions?, by D. R. Cochran, and *Indigenous Clergy for America: Where Do We Stand Now?*, by R. N. Rodenmayer and H. B. Porter, Jr., in *American Indian Mission and Ministry*, Executive Council, 1968

Growth and Life in the Local Church, by H. B. Porter, Jr., Seabury Press, 1968

The Diaconate Now, edited by R. T. Nolan, Corpus Books, 1959

The Lambeth Conference 1968, S. P. C. K.

SIGNATORIES (as of July 23, 1969)

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| The Rt. Rev. Harvey D. Butterfield,
Bishop of Vermont | The Rev. Richard C. Johns
(Guatemala), Executive Council |
| The Rt. Rev. Wilburn C. Campbell,
Bishop of West Virginia | The Rev. Leo Malania, Long Island |
| The Rt. Rev. John P. Craine,
Bishop of Indianapolis | The Very Rev. William F. Maxwell,
Chicago |
| The Rt. Rev. Ned Cole, Jr.,
Bishop of Central New York | The Rev. Ward McCabe, California |
| The Rt. Rev. W. Moultrie Moore, Jr.,
Bishop of Alaska | The Rev. Professor Robert J. Page
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| The Rt. Rev. C. Gresham Marmion,
Bishop of Kentucky | The Rev. Professor H. Boone Porter, Jr.,
The General Theological Seminary |
| The Rt. Rev. William H. Marmion,
Bishop of Southwestern Virginia | The Rev. T. J. Powers, South Florida |
| The Rt. Rev. W. Moultrie Moore, Jr.,
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| | Vine V. Deloria, Jr., South Dakota |
| | Capt. Howard E. Galley, Jr.,
Church Army |

APPENDIX 15

REPORT ON THEOLOGICAL PROCESS IN THE CHURCH

Dear Presiding Bishop:

Two months ago you called us together as a task group to reflect on the current theological scene within our church and give you the best advice we could as to new or amended measures which might promise to be helpful in our situation. You suggested as a starting place the question "Has the time come when an attempt should be made to do for the church in this generation something comparable to what *Doctrine in the Church of England* set out to accomplish for that church in the post-World War I period?"

We now report to you—first with some general reflections; then with three recommendations.*

Reflections

Considering, first, your question, we agreed that *Doctrine in the Church of England* had served admirably to meet the theological uncertainties which had excited the establishment of the commission which produced it. In large measure this was due to the singular leadership of William Temple through the fifteen years of work which brought the book into existence. We agreed, however, that the contemporary situation of our explosively-changing society and church was radically different from that of England in the 30's, and one which called for an equally different response.

We found ourselves initially describing our needs in many various terms. We spoke of an existing dis-array or even dis-unity, theologically; of widespread uncertainty as to what the church's teaching was, if any; of a wish for a new level of internal unity in the church; of a fear of innovation; of a fear of reactionary censorship; of a need for new understanding of the church's mission; of support for new and experimental forms of ministry; of new channels for the communication of truth; of the re-establishment of confidence in the church as a trustworthy community; of the question of "authority" in the church; of the methods by which the faith is taught; and others as well.

As our exploration proceeded, we found that all our separate descriptions, while not without veracity in themselves, pointed to more inclusive description and more confident, buoyant, funda-

* At the request of both, the report and accompanying resolutions are jointly submitted to the Presiding Bishop and the President of the House of Deputies and by them proposed to the General Convention for action.

mental response. No matter where we started, we seemed to come together in a sense of the need of churchmen, at this point in history, for a far stronger grasp of the purpose and power of the community which is charged with the Gospel. For example, though one might start by defining the issue as the recovery by the church of a lost internal unity, the issue came to be seen as that of a more united and joyful obedience to mission. Similarly one might begin by identifying the church's need for more innovative theological dialogue; but in the end, the real need was seen in terms of more informed and adventurous engagement with our society—an engagement rooted in deeper theological understanding but flowering in Christian action.

We would not want to be heard as saying that the point of the theological process is merely to provide intellectual respectability for social activism. The being of the Christian community itself, the existence of the Body, is a principal form of its obedience to mission. And the reflection on mystery, which is the theological process, includes the mystery of God's ways with His church as well as with the world. This cannot be simplistically reduced to mere activism.

We recalled two passages in the report on *Theological Freedom and Social Responsibility* which bear on this. One is this: "The Church, as we understand it, is the community of those who accept (God's) purposes and mean to be obedient to them. It follows that Churchmen may not enter the field of theological and social debate merely as inquirers. They are not neutral about Christ; they are men who have taken sides for Him already." (p. 18)

The second is this: "One of the characteristics of that (Anglican) tradition is that it holds unity—at least its own interior unity—to depend not so much on people thinking alike about the "how" of God's action as it does on people doing the Christian things, including the liturgical acts, together." (p. 20)

Both passages came to mind as we tried to put in simple words our increasing conviction that the church would not be well served by an attempt to establish some comfortable consensus-theology, but rather that we needed to be helped, together, to re-think what we stand for, as Christians and churchmen, and find our unity around our mission. Whatever value our proposals will have, we think, will be in the way they minister to more united obedience and more confident and joyful engagement. If they prove to be means by which the church will be turned around so that churchmen face our history with assurance and serenity, in a manly assault on the great issues of human dignity and responsibility and in a new reliance on the Lord of history, then it will have been right to propose them.

But we reiterate that the end we long for is not mere activism nor mere restoration of a contented household nor mere anything else. What holds us more and more, as we have explored together, is the hope that a new and bracing and responsible process can be established within the Body—a process which will enable all of us to talk together more freely, to understand one another, to see more clearly what our response must be to the living God, to gain new and deeper insights, together, into the mystery of our existence and of God's love, and to strengthen our corporate participation in the desperate fight of our society to be true to its vocation under God.

Our three proposals have importance, in our eyes, because they seem to us to offer promise of a beginning on such a process toward such a goal.

Recommendations

1. We urge that the Special General Convention II at Notre Dame establish a national advisory board or council on the church's teaching. This was proposed in *Theological Freedom and Social Responsibility* (pp. 13-14) in terms of "a standing commission on the Church's teaching". We agree with that report's recommendations that such a group "should not be in any sense a censoring body, nor should it claim for itself the teaching responsibility that belongs to the whole Church. But it could perform useful advisory functions. It could undertake studies of questions referred to it by other organs of the Church. It could initiate studies relevant to the issue confronting the Church today. Such a commission could also initiate and encourage programs of theological discussion and social criticism. . . ."

We are reluctant, however, to recommend a "Joint Commission" of the traditional type mainly because such establishment would preclude the full participation of non-Episcopalians and perhaps also limit the scope and usefulness of the group. While we see the group as including bishops, priests and lay persons, we think the proportion of each might well differ from that of a Joint Commission; there should be some members of other communions in the body; and such persons should be free to participate freely, not merely as consultants or advisors. Our hope is that, by appropriate resolutions, the General Convention will establish this body, in a form roughly comparable to that of the Board for Theological Education, giving the presidents of two Houses freedom to appoint, in representative fashion, bishops and clergy, theologians and teachers, lay men and women, of our church and others, and directing appropriate liaison and support from the Executive Council and its staff.

We see the mission of this body in three broad areas:

A. To serve as an advisory panel to whom particular theological questions could be addressed by Joint Commissions or Committees, the two Houses of General Convention, the Executive Council and other officers and agencies of the church. What would be sought in such referral would be neither an imprimatur nor an index but a reflective evaluation which would assist and nourish fresh theological exploration.

B. To maintain steady cognizance of and familiarity with the changing moral and theological issues in our society, and to initiate studies of those issues and appropriate Christian responses to them.

C. To initiate, support, reflect on and evaluate processes and instruments within the church's life which promise to deepen and enrich the engagement of the clergy and laity in the contemporary mission of God in the world.

We repeat our strong feeling that such an agency could not fulfill its cardinal functions if it were to be understood as an authoritarian dispenser of formal doctrine. Its service rather would be to enable and support processes within the church which would aid all churchmen to discover and explore new unfoldings of truth and duty, in such a way that the end is not bewilderment or confusion but deeper companionship in discipleship. While it should be encouraged to elicit and develop resources of all kinds to serve those ends, those resources—books, study guides, meetings et al—would lose their usefulness if they were felt to be attempts at definitive or terminal statements of doctrine.

In the recent history of our church, a profoundly significant first step in such a coordinated process was undertaken in the pioneer work of John Heuss and his associates in introducing the Church to a new understanding of Christian education and in producing, for the first time, resource books in central theological areas which were fairly described as "The Church's Teaching." What we now recommend will build on that foundation, we believe, and will continue and develop what was superbly begun.

2. We urge that, as soon as possible, work begin on the production of an extensive series of issue-centered studies—brief, concise books presenting the theological issues in and implications of the choices which Christians are required to make, in many areas. Such studies, we feel, would be most readily useful if they were

short, sharply-focused, directed toward raising the theological questions and outlining possible answers, and concerned more with informing the thought and discussion of the clergy and laity than with proposing facile solutions. Several of us felt that anonymous authorship might increase their usefulness. We see their use as both individual resources and also as a main element in the study programs of parish groups, students, and the like.

The general design of such a series and of appropriate procedures for its use would be a responsibility of the central group recommended above. No doubt particular responsibility for the various elements of such a program should lie in the hands of experts in their fields. But it seems important to us that the central advisory body should be the one to identify the issues and writers, to propose the various processes to the church, and to review and reflect on the full response of the church to the program as it proceeds in its development.

Parenthetically, it may be appropriate to underline our feeling that all three of our recommendations relate closely to one another. We see the central board not only as a qualified advisory group in itself but also as a center of inter-action in a wide process of theological exploration. Thus the planning and use of the issue-books, and the response of the church to them, would be intimately related to the work of the central board. This would be equally true with respect to the following, third recommendation.

3. We urge that prompt attention be given to the planning of regional assemblies of the clergy and laity, for consideration of the church's teaching in the moral and theological issues we face. We imagine such assemblies as involving as many as 300 persons, drawn from a group of dioceses of widely-different regions or provinces, with an appropriate mixture of non-Episcopalians. Such assemblies would serve a number of purposes, we think. They would supply a more representative dialogue on specific issues than a parish or diocesan group alone could give. They would perhaps originate material for future books and studies. Possibly their greatest service would be in providing an opportunity, in some depth, for the church in one region to talk with the church in others, and so gain mutual knowledge and respect across the often-divisive issues in our society.

Here, as in our second recommendation, we see a major role for the central advisory group—a role of hearing and listening, and in turn responding, so that the church might be helped to grow toward a companionship in the Gospel we do not now have. While the central body should not be required to undertake the detailed planning for these assemblies, it seems to us that the general course

and outline of them, and particular cognizance of their work, would be a clear responsibility of that body.

In summary, we are troubled at the continuing—even increasing—uncertainty in the church as to the integrity of its teaching and of its theological process. “Uncertainty” means more than doubt; it suggests a fearfulness as to the ability of the church to meet and bear the shocks of our turbulent history—a fearfulness absolutely incompatible with the confidence we feel, that our time is a time of growth and hope for the church. We are dismayed at this loss of nerve, and we make our three specific recommendations in full awareness of it; but we aim, in doing so, at something much more fundamental than the patching of rents in our corporate life or the plastering of cracks in traditional structures and statements. The processes of theological exploration, teaching, learning, dialogue in our church are not adequate to the requirements of our history. Neither our clergy nor laity are prepared for the actual choices which have to be made—made, at times, even by failure to make them. Christian discipleship and comradely obedience to mission, which are intended by God to be joyful and fulfilling privileges for churchmen, are more and more cloudy, unhappy and divisive. It is unbearable that the birthright of the baptized be denied them because of the inability of the church to provide the tools for mature and reasoned engagement in the one Lord’s single being and mission.

The three simple recommendations we make are no more than the barest of beginnings. But they are steps we now can take, in the direction of a new style of corporate life and individual discipleship on which we believe the continuing integrity of the Church’s tradition depends. We say frankly to you that we can imagine no more urgent priority than attaches to this whole matter.

It will not be inexpensive to launch such a process, to provide the supporting services and staff it needs, and enable the continuing dialogue to happen. But we believe, sir, that if you yourself attach the importance we do to these proposals, the General Convention will not fail to support them adequately. In one sense, they say no more than what *Theological Freedom and Social Responsibility* proposed two years ago. Yet those two years, with all the anguish they have held, have taught all well-meaning Christians that theological confusion and uncertainty are luxuries which a mission-centered church cannot and should not afford. Therefore we press our simple proposals with deep earnestness and sincerity.

“God’s truth abideth still”, no doubt. But the opening of that truth to man and the framing of new obedience to it is a task new in every generation, and supremely important in these years when

every accustomed security is closed to us and there is no way left to us except to go forward. It is our hope that, under your leadership, we may be helped to take these first steps together, in a pilgrimage in which we deeply believe our Lord Himself is leading us.

Lueta Bailey (Mrs. Seaton G.)
 Dupuy Bateman*
 Stephen Bayne
 Thom Blair
 John C. Goodbody
 John M. Krumm
 Charles R. Lawrence
 John Macquarrie
 Clifford P. Morehouse
 Charles P. Price
 Albert R. Stuart
 Paul M. Van Buren
 Thomes H. Wright, Jr.

* Mr. Bateman asks that he be recorded as in general agreement with the objectives of the report but feeling that it tends to over-emphasize social activism at the expense of reconciliation, in its view of the Church's role in contemporary society.

Recommendations

1. *Resolved*, the House of _____ concurring, That this General Convention receive with appreciation the Report, "Theological Process in the Church," prepared at the request of the Presiding Bishop, and submitted jointly to the Convention by the Presiding Bishop and the President of the House of Deputies; and be it further

2. *Resolved*, the House of _____ concurring, That this General Convention establish an "Advisory Council on the Church's Teaching", as recommended in the above-mentioned Report, with the following specific responsibilities (among others):

A. To serve as an advisory panel, to which particular theological questions can be addressed by the General Convention, or its Houses, or their presiding officers, separately; by Joint Committees and Joint Commissions of the Convention; by the Executive Council; by the theological seminaries and by individual Bishops and others—as the Council may deem practicable.

B. To maintain continuing cognizance of, and familiarity with, the changing moral and theological issues in our society and of the work of similar groups in other Churches and ecumenical agencies, and to initiate studies of such issues and of Christian responses to them.

C. To initiate, support, reflect on, and evaluate, processes and instruments within the Church's life which promise to deepen and enrich the engagement of the clergy and laity in the contemporary mission of God in the world; and be it further

3. *Resolved*, the House of _____ concurring, That the above-mentioned Council be constituted as follows:

A. It shall comprise not more than twenty-five persons, of whom a majority shall be communicant members of this Church.

B. Its membership shall be appointed jointly by the Presiding Bishop and the President of the House of Deputies.

C. The term of membership shall be three years, and members shall be eligible for re-appointment for successive terms (save that the first appointments shall be divided by lot into three classes as follows: seven for one-year terms, seven for two-year terms, and the balance for three-year terms).

D. The membership is to be selected from the laity and clergy, including young men and women and minority ethnic groups, and with assurance of theological competence and sensitivity to social and intellectual issues.

E. The Presiding Bishop and the President of the House of Deputies shall be members *ex officio*.

F. The Council shall elect its own officers and prescribe their duties: and be it further

4. *Resolved*, the House of _____ concurring, That the Council be directed to take appropriate steps, as its first order of business, to carry out the recommendations of the above-mentioned Report, with particular regard to publications and regional assemblies; and be it further

5. *Resolved*, the House of _____ concurring, That the sum of \$20,000.00 be appropriated from the Budget of the General Convention for the expenses of the Council until the 1970 meeting of the General Convention; and be it further

6. *Resolved*, the House of _____ concurring, That the Executive Council be requested to provide such funds and staff support as is possible for the development of publications, regional assemblies, and other programs proposed by the Advisory Council and approved by the General Convention or the Executive Council.

APPENDIX 16

REPORT OF THE ADVISORY COMMITTEE ON AGENDA FOR SPECIAL GENERAL CONVENTION II

A. Background

The original idea for a special assembly of this Church came out of the House of Bishops' meeting in Wheeling, West Virginia, in 1966. Following a serious theological debate, the Bishops adopted a Resolution requesting the Presiding Bishop "to appoint a committee to consider the development of a Council of this Church, which shall include a cross-section of the Church's lay and clerical membership and draw on the best wisdom to help re-think, re-structure, and renew the Church for life in the world today". The Renewal Committee was therefore appointed; and it reported to the Convention at Seattle that "preliminary soundings with several Churches in North America indicate a widespread desire to share in a broadly based process of renewal, which may culminate in a Council or series of Councils". A Joint Commission on Renewal was established to continue explorations. In our view, the procedure we recommend is at least partially responsive to the request of the Bishops and the continuing guidance of the Renewal Commission.

The immediate proposal for a General Convention in 1969 came in the Mutual Responsibility Commission's report in Seattle. Acting under the mandate of the Toronto Document ("that each Church shall study its structures"), the said Commission recommended several constitutional and canonical proposals and a Resolution that called for an adjourned Convention in 1969. The Commission argued that more frequent meetings of the General Convention are necessary in this age of ceaseless change; and it recommended a Convention in the Summer of 1969, "being one year after Lambeth 1968 and one year before the 1970 General Convention".

The debate about a 1969 Convention took place in both Houses, even though the right of calling special meetings of the General Convention is vested in the Bishops (Canon 1, Sec. 3a). The action of the House of Deputies took the form of the following Message to the House of Bishops:

Resolved, That the House of Deputies recommend to the Presiding Bishop, and the Bishops of the Church generally, that they call a Special Meeting of the General Convention, at a suitable date in the Summer of 1969, to deal with matters which should at that time receive attention;

and that in preparation of an agenda, there be consultation with the President of the House of Deputies.

The action of the House of Bishops took the form of the following Petition, signed by a majority of the House:

Whereas, This Convention in its allotted time, has been unable to complete the consideration of all of the matters of importance before it (namely, in the realm of tenure, consideration of the Council on Renewal, the Office of a Deacon, adequate study of the Report on Theological Education, and the place of the Laity); and

Whereas, It is anticipated that prompt consideration of matters referred to it by the Lambeth Conference of 1968 will be requested of us; therefore be it

Resolved, That we, the undersigned Bishops, request the Presiding Bishop to call a Special Meeting of the General Convention in the Summer of 1969 at a place and time to be designated by him.

Accordingly, the Presiding Bishop issued, on April 5, 1968, "a summons for a special meeting of the General Convention to be known as Special General Convention II".

Faithful to the Resolutions adopted in Seattle, the Presiding Bishop and the President of the House of Deputies appointed a Committee advisory to them, to plan and co-ordinate the procedures for Special General Convention II. The membership of the Advisory Committee on Agenda was drawn from a cross-section of the Church and included representatives from the three Joint Commissions that initially had been most involved—Mutual Responsibility, Renewal, and Structure. Subsequently, representatives from other agencies were added and the Very Rev. Robert F. Royster, Deputy from the Diocese of Northern Indiana, was appointed by the presiding officers as Co-ordinator for Agenda and Arrangements.

B. Purpose

The purpose of Special General Convention II, as understood by the Advisory Committee on Agenda, is to unite and strengthen the life and work of this Church, so that all her members may more responsibly share in the mission of Jesus Christ. A *method* by which this broad purpose can be served is outlined in the Proposed Procedures which follow. The specific *material* to be dealt with is in the Interim Reports of official bodies of this Church.

C. Proposed Procedures

Essential to an understanding of the proposed procedures is the recognition that the House of Bishops and the House of Deputies

must first debate the proposals, and then, concurrently, decide upon a course of action. The Advisory Committee on Agenda believes that the choice includes the following alternatives:

1. Adopt the proposed procedures and daily schedule as presented. This includes the Additional Representatives in Plenary Sessions and Work Committees. See Resolutions on pages 438-439.
2. Adopt the proposed procedures and daily schedule as presented, but exclude the Additional Representatives from their proposed place in Plenary Sessions and Work Committees. See Resolutions on pages 440-441.
3. Recess as a Convention from Sunday morning until Wednesday noon, and receive thereafter Memorials and Petitions which the resulting conference may wish to submit. This would eliminate the daily meetings of the two Houses, but would permit the conference to proceed otherwise on the proposed daily schedule. See Resolutions on pages 441-42.
4. Function as any regular General Convention has functioned in the past. See note on page 442.

Alternative #1 is recommended by the Agenda Committee for the reasons set forth in this Report, but Resolutions to effect each of the Alternatives are on pages 440 and following.

It is proposed that, at 11 o'clock on Sunday morning, the two Houses separately debate the alternative courses of action before them. There will be a Joint Session at 10 o'clock for the sole purpose of formally hearing the recommended procedure for dealing with the official Interim Reports in *The Green Book*. The presentation at this one-hour Joint Session will be under the direction of the Presiding Bishop and the President of the House of Deputies, and will include the four alternatives cited above.

Prior to 10 o'clock, therefore, the two Houses must separately assemble and concurrently agree to meet in Joint Session to hear the presentation. The daily schedule recommends that the two Houses assemble at 9:30 on Sunday morning for this sole purpose.

The heart of the recommendations of the Agenda Committee (Alternative #1) is that, in addition to the normal legislative sessions of each House, there be a series of Plenary Sessions and smaller Work Committee meetings, beginning Sunday afternoon and concluding Wednesday noon. The Plenary Sessions are designed to set before the Convention, briefly, the substance of certain Interim Reports, amplified and explained by those who submitted

the data. In addition, the Plenary Sessions will hear and consider the results of its Work Committee discussions. Recommendations to the separate Houses may be made by the Plenary Sessions. The Work Committee meetings will discuss specific questions arising out of the presentations made in Plenary Sessions.

It is proposed that the Plenary Sessions and the Work Committees be composed of Bishops, Deputies, and the Additional Representatives certified by the jurisdictions.

D. Proposed Daily Schedule

Assuming that Alternative #1 is adopted, the first Plenary Session on Sunday afternoon would consist of a brief recapitulation of the great themes of the Convention—Mission, Ministry, Authority. This would be followed by a presentation of particularly pertinent material from one or more of the Interim Reports. After this, the Work Committees would convene to discuss specific issues which they have identified. The Sunday evening Plenary Session would add further material from the same or another reporting body, and would in turn be followed by Work Committee discussion of specific issues.

The Plenary Session on Monday would receive the reports of the Work Committees, and may memorialize the Convention as it deems advisable. The same procedure would then be repeated on Monday afternoon through Tuesday noon; and on Tuesday afternoon through Wednesday noon.

On Monday and Tuesday mornings, following the Plenary Sessions, it is proposed that the two Houses would meet separately in normal fashion, to transact such business as was before them at those times (the receipt of Memorials, referrals to their own Committees, etc.). Beginning Wednesday noon, the Convention would function in regular legislative sessions of each House until adjournment Friday noon.

Implementing Resolutions for Alternative No. 1

(Recommended by Agenda Committee)

1. *Resolved*, the House of _____ concurring, That the recommendations of the Advisory Committee on Agenda for Special General Convention II, and deliberations associated therewith, be accepted in principle; and be it further,
2. *Resolved*, the House of _____ concurring, That in implementation of these recommendations and subject to further action of either House, the House of Bishops and the House of Deputies

meet in concurrent, separate, sessions, as shown on page 7 of *The Green Book*, to wit:

Monday, September 1st—11:30 a. m. until recess at approximately 12:30 p. m.

Tuesday, September 2nd—11:30 a. m. until recess at approximately 12:30 p. m.

Wednesday, September 3rd—2:00 p. m. until adjournment at approximately 5:00 p. m.

Thursday, September 4th—9:00 a. m. until recess for luncheon; 2:00 p. m. until recess for dinner; and 7:00 p. m. until adjournment; and

Friday, September 5th—9:00 a. m. until adjournment *sine die*;

and be it further

3. *Resolved*, the House of _____ concurring, That in further implementation of these recommendations

The Bishops and Deputies of this Special General Convention II attend and participate in Plenary Sessions of general deliberation, in company with the Additional Representatives certified by jurisdictions, in which sessions Bishops, Deputies, and such Additional Representatives, shall have voice and vote; and in sessions of Work Committees comprised of smaller groups of such persons, in which all shall have voice and vote; according to the following schedules shown on page 7 of *The Green Book*, to wit: —

Plenary Sessions

Sunday, August 31st—2:30 p. m. until 3:00 p. m.; 7:00 p. m. until 8:00 p. m.

Monday, September 1st—9:00 a. m. until 11:30 a. m.; 2:00 p. m. until 3:00 p. m.; and 7:00 p. m. until 8:00 p. m.

Tuesday, September 2nd—9:00 a. m. until 11:30 a. m.; 2:00 p. m. until 3:00 p. m.; and 7:00 p. m. until 8:00 p. m.

Wednesday, September 3rd—9:00 a. m. until 12:00 noon; and

Work Committees

Sunday, August 31st—3:00 p. m. until 5:00 p. m.; and 8:00 p. m. until 9:30 p. m.

Monday, September 1st—3:00 p. m. until 5:00 p. m.; and 8:00 p. m. until 9:30 p. m.

Tuesday, September 2nd—3:00 p. m. until 5:00 p. m.; and 8:00 p. m. until 9:30 p. m.

and be it further

4. *Resolved*, the House of _____ concurring, That the officers and committees of each of the House of Bishops and the House of Deputies be empowered and requested to take and participate in such other action as may be necessary or desirable to effectuate the recommendations of the Advisory Committee on Agenda; *provided, however*, that nothing herein shall be interpreted to grant authority in any manner to impair or limit the constitutional status, authority, or prerogatives, of either House, and that such officers and committees, respectively, are hereby directed to take or participate in no action which would have such effect.

Implementing Resolutions for Alternative No. 2

1. *Resolved*, the House of _____ concurring, That the recommendations of the Advisory Committee on Agenda for Special General Convention II, and deliberations associated therewith, be accepted in principle, but that the Additional Representatives certified by the jurisdictions not attend as participants in the Plenary Sessions or Work Committee Meetings; and be it further
2. *Resolved*, the House of _____ concurring, That in implementation of these recommendations and subject to further action of either House, the House of Bishops and the House of Deputies shall meet in concurrent, separate sessions, as shown on page 7 of *The Green Book*, to wit:

Monday, September 1st—11:30 a. m. until recess at approximately 12:30 p. m.

Tuesday, September 2nd—11:30 a. m. until recess at approximately 12:30 p. m.

Wednesday, September 3rd—2:00 p. m. until adjournment at approximately 5:00 p. m.

Thursday, September 4th—9:00 a. m. until recess for luncheon; 2:00 p. m. until recess for dinner; and 7:00 p. m. until adjournment; and

Friday, September 5th—9:00 a. m. until adjournment *sine die*;

and be it further

3. *Resolved*, the House of _____ concurring, That in further implementation of these recommendations
The Bishops and Deputies of this Special General Convention II attend and participate in Plenary Sessions of general deliberation and in Sessions of Work Committees comprised of smaller groups of such persons; according to the following schedules shown on page 7 of *The Green Book*, to wit:

Plenary Sessions

Sunday, August 31st—2:30 p. m. until 3:00 p. m.; 7:00 p. m. until 8:00 p. m.

Monday, September 1st—9:00 a. m. until 11:30 a. m.; 2:00 p. m. until 3:00 p. m.; and 7:00 p. m. until 8:00 p. m.

Tuesday, September 2nd—9:00 a. m. until 11:30 a. m.; 2:00 p. m. until 3:00 p. m.; and 7:00 p. m. until 8:00 p. m.

Wednesday, September 3rd—9:00 a. m. until 12:00 Noon; and

Work Committees

Sunday, August 31st—3:00 p. m. until 5:00 p. m.; and 8:00 p. m. until 9:30 p. m.

Monday, September 1st—3:00 p. m. until 5:00 p. m.; and 8:00 p. m. until 9:30 p. m.

Tuesday, September 2nd—3:00 p. m. until 5:00 p. m.; and 8:00 p. m. until 9:30 p. m.

and be it further

4. *Resolved*, the House of _____ concurring, That the Officers and committees of each of the House of Bishops and the

House of Deputies be empowered and requested to take and participate in such other action as may be necessary or desirable to effectuate the recommendations of the Advisory Committee on Agenda, *provided, however*, that nothing herein shall be interpreted to grant authority in any manner to impair or limit the constitutional status, authority, or prerogatives, of either House, and that such officers and committees, respectively, are hereby directed to take or participate in no action which would have such effect.

Implementing Resolutions for Alternative No. 3

1. *Resolved*, the House of _____ concurring, That the recommendations of the Advisory Committee on Agenda for Special General Convention II, and deliberations associated therewith, be accepted in principle, but that the House of Bishops and the House of Deputies recess at 12:15 p. m. on Sunday, August 31, and reconvene at 2:00 p. m. on Wednesday, September 3; and be it further
2. *Resolved*, the House of _____ concurring, That in implementation of these recommendations, and subject to further action of either House, the House of Bishops and the House of Deputies shall meet in concurrent, separate, sessions as shown on page 7 of *The Green Book*, to wit:

Wednesday, September 3rd—2:00 p. m. until adjournment at approximately 5:00 p. m.

Thursday, September 4th—9:00 a. m. until recess for luncheon; 2:00 p. m. until recess for dinner; and 7:00 p. m. until adjournment; and

Friday, September 5th—9:00 a. m. until adjournment *sine die*;

and be it further

3. *Resolved*, the House of _____ concurring, That in further implementation of these recommendations
The Bishops and Deputies of this Special General Convention II attend and participate in Plenary Sessions of general deliberation, in company with the Additional Representatives certified by jurisdictions, in which sessions Bishops, Deputies, and such Additional Representatives, shall have voice and vote; and in sessions of Work Committees comprised of smaller groups of such persons, in which all shall have voice and vote; according to the following schedule shown on page 7 of *The Green Book*, to wit:

Plenary Sessions

Sunday, August 31st—2:30 p. m. until 3:00 p. m.; 7:00 p. m. until 8:00 p. m.

Monday, September 1st—9:00 a. m. until 12:30 p. m.; 2:00 p. m. until 3:00 p. m.; and 7:00 p. m. until 8:00 p. m.

Tuesday, September 2nd—9:00 a. m. until 12:30 p. m.; 2:00 p. m. until 3:00 p. m.; and 7:00 p. m. until 8:00 p. m.

Wednesday, September 3rd—9:00 a. m. until 12:00 noon; and

Work Committees

Sunday, August 31st—3:00 p. m. until 5:00 p. m.; and 8:00 p. m. until 9:30 p. m.

Monday, September 1st—3:00 p. m. until 5:00 p. m.; and 8:00 p. m. until 9:30 p. m.

Tuesday, September 2nd—3:00 p. m. until 5:00 p. m.; and 8:00 p. m. until 9:30 p. m.

and be it further

4. *Resolved*, the House of _____ concurring, That the officers and committees of each of the House of Bishops and the House of Deputies be empowered and requested to take and participate in such other action as may be necessary or desirable to effectuate the recommendations of the Advisory Committee on Agenda, *provided, however*, that nothing herein shall be interpreted to grant authority in any manner to impair or limit the constitutional status, authority, or prerogatives of either House, and that such officers and committees, respectively, are hereby directed to take or participate in no action which would have such effect.

Alternative No. 4 Will Result if None of the Previous Alternatives are Adopted

ADVISORY COMMITTEE ON AGENDA FOR SPECIAL GENERAL CONVENTION II

Members

Rt. Rev. David R. Thornberry,	William Ikard II
<i>Chairman</i>	Hugh Jones
Rt. Rev. Ned Cole	Hiram Neuwoehner
Rev. Canon K. W. Cary	Rev. Joseph A. Pelham
Rt. Rev. John P. Craine	Rt. Rev. Anson P. Stokes
Very Rev. Robert F. Royster, <i>Co-ordinator</i>	
Arrangements and Agenda Committees	

Consultants

Secretary of the House of Deputies, Rev. Canon Charles M. Guilbert
Secretary of the House of Bishops, Rt. Rev. Scott Field Bailey
Liaison for

Executive Council, Rt. Rev. Stephen F. Bayne
 Mrs. Harold Sorg

Executive Council's Committee on the Laity, Charity Waymouth,
 Ph.D., Miss Frances Young
 Mutual Responsibility Commission, Walker Taylor, Jr.
 Joint Commission on Renewal, Rev. A. Theodore Eastman
 Joint Commission on Structure, Rev. Ronald E. Whittall
Communication Consultant, William G. Moore

APPENDIX 17

REPORT AND RECOMMENDATIONS OF THE EXECUTIVE COUNCIL ON RACIAL PROGRAMS

RESOLUTION I

A. EXPANSION OF THE MEMBERSHIP OF THE EXECUTIVE COUNCIL (FOR GENERAL CONVENTION ACTION)

Resolved, the House of _____ concurring, That the Executive Council be, and it hereby is, authorized and directed to elect, in addition to the membership provided by the Constitution and Canons, six additional members of the said Executive Council to serve until the next regular General Convention after 1970; and be it further

Resolved, the House of _____ concurring, That the Executive Council, upon the adoption of such resolution, elect such members at its September, 1969, meeting; and of the number so elected, two shall be persons not less than 18 nor more than 30 years of age at the time of their election, and four shall be representatives of racial and ethnic minorities, of which four at least two shall be named from nominations made by the Union of Black Clergy and Laity; and be it further

Resolved, the House of _____ concurring, That the Executive Council request the Presiding Bishop to appoint a committee to recommend, not later than its December, 1969, meeting, a revision of Canon 4 providing for membership of the Executive Council, so as to represent more effectively the racial and ethnic minorities and youth membership of the Church.

B. NOMINATING PROCEDURE FOR MEMBERSHIP ON THE EXECUTIVE COUNCIL (FOR GENERAL CONVENTION ACTION)

1. *Resolved*, the House of _____ concurring, That the Presiding Bishop and the President of the House of Deputies be requested to make early appointments of the Committees of their respective Houses to nominate members of the Executive Council to the General Convention of 1970; and be it further

2. *Resolved*, the House of _____ concurring, That the said presiding officers be asked to instruct the said Committees to solicit recommendations from interested organizations and individuals, to be considered by them for inclusion among their nominees; and be it further

3. *Resolved*, the House of _____ concurring, That the said Committees be asked to identify and prepare biographical sketches of all nominees, to the number of at least twice the number of vacancies, and to include such nominations and sketches in *The Green Book*, or otherwise to circulate them among Bishops and Deputies well in advance of the meeting of the General Convention of 1970; this procedure, however, not to preclude further nominations from the floor in the appropriate House of the General Convention of 1970; and be it further

4. *Resolved*, the House of _____ concurring, That the said Committees be appointed well in advance of the opening day of the General Convention of 1970, and that the said Committees be instructed to meet jointly to prepare their slate of nominees.

RESOLUTION II

Resolved, That the Executive Council express its conviction that a primary responsibility of The Episcopal Church is to support and expand the operation and budget of the General Convention Special Program, which addresses itself to the concerns of self-determination for the poor in the most creative fashion the Church has thus far responded; and be it further

Resolved, That an outside evaluation be initiated by the Executive Council to ascertain ways whereby the operation of the G.C.S.P. can be made continuously more effective.

RESOLUTION III (for General Convention action)

1. *Resolved*, the House of _____ concurring, That this Church affirm its conviction to the principle of self-determination for minority groups, as they attempt to organize the communities which they represent, and to the principle that it is the role of the Church to support programs which such groups themselves initiate, but in accordance with the criteria for the funding of such programs established by the General Convention of 1967 in its "Open Letter to the Presiding Bishop"; and be it further

2. *Resolved*, the House of _____ concurring, That this Church, without concurring in all of the ideology of the "Black Manifesto"; recognize that the Black Economic Development Conference is a movement which, at this moment, shows promise of being an expression of self-determination for the organizing of the black community in America; and be it further

3. *Resolved*, the House of _____ concurring, That application for seed money to enable groups such as the Black Economic Development Conference to fulfill their promise

of being expressions of the principle of self-determination be submitted to the General Convention Special Program as the established procedure of this Church for any national funding of community organizations, both on a local and a national level.

RESOLUTION IV

1. *Resolved*, That the Executive Council join with the National Council of Churches, and the United Church of Christ, and others, in calling a gathering, under ecumenical auspices, of a major conference, broadly representative of the Churches, and particularly of the black community within the Churches, to formulate major constructive programs for advancing economic and racial justice; the purposes of such gathering to be

- a. To develop and implement a program to re-direct major resources of the religious community toward achieving racial and economic justice;
- b. To formulate a strategy toward exerting the Church's leadership, in co-operation with others, toward re-deployment of national resources to the same end.
- c. Black Colleges.

RESOLUTION V

1. *Resolved*, That the Executive Council propose to the General Convention of 1970 the total sum of \$1,000,000.00 per year for the triennium 1971-1973 for support of the three former American Church Institute colleges, in the following ways:

- a. 25% of the sum to be assigned to student scholarships and matching subsidy to the three colleges;
- b. 50% to be committed to faculty development (salary supplements, grants-in-aid for achieving advanced degrees);
- c. 25% to be assigned to support program development in each college, primarily in the area of experimental curriculum development and in development of innovative methods of instruction.

and be it further

2. *Resolved*, That the financial commitments outlined in items b) and c) above be negotiated with each college on a 'matching funds' basis which is mutually acceptable to the Council and the college (e.g., Council Funds/ College Funds in a ratio of 1/1, 2/1, 3/1, or some other ratio, as seems indicated).

3. *Resolved*, That the Executive Council commend the United Negro College Fund to the Church on all levels for support.

RESOLUTION VI

1. *Resolved*, That a committee be appointed by the Executive Council to survey, evaluate, and keep under constant review, all programs in the Church dealing with matters of race and ethnicity, in order to bring some semblance of order in our understanding of what the Church is presently doing; and be it further

2. *Resolved*, That this Committee be charged with the responsibility of preparing a program to be submitted, through the Executive Council, to the General Convention of 1970 which will include proposals for a long-range attack upon all the problems that separate the races on all levels in the life of the Church—national, regional and diocesan, parochial, and individual—with recommendations for financial support.

RESOLUTION VII

1. *Resolved*, That the Staff Program Group, in consultation with the Union of Black Clergy and Laity, and of representation of other racial and ethnic groups, be instructed to proceed immediately with the creation and distribution of educational and promotional materials, and the development of programs, dealing with the race issue, and that these materials and programs be given as wide a distribution as possible, for use on all levels of the Church, but particularly on the diocesan and parish levels; and be it further

2. *Resolved*, That the Staff Program Group finance this program out of its current budget, with whatever further assistance can be provided by the Executive Council.

RESOLUTION VIII

1. *Resolved*, That the Ghetto Investment Committee be commended for its work; and be it further

2. *Resolved*, That the said Committee be requested to make available, as soon as practicable, the results of its own experience in investment policy in community organizations and to draw up a list of suggestions that could be followed by Dioceses, parishes, and Church-related agencies, for investment of their funds; and be it further

3. *Resolved*, That a member of the staff of the Executive Council be made available to counsel with Dioceses, parishes, and Church-related agencies, as requested, about the investment of their funds; and be it further

4. *Resolved*, That the Staff Program Group find an appropriate agency for co-ordinating and publicizing all similar programs within the Church.

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